

SAHAJMARG RESEARCH INSTITUTE,
SHRI RAM CHANDRA MISSION,
TIRUPATI (A.P), INDIA

Presents:

DEVAVANI



A Compilation of Terminology of Sahaj Marg

From the Basic Writings of

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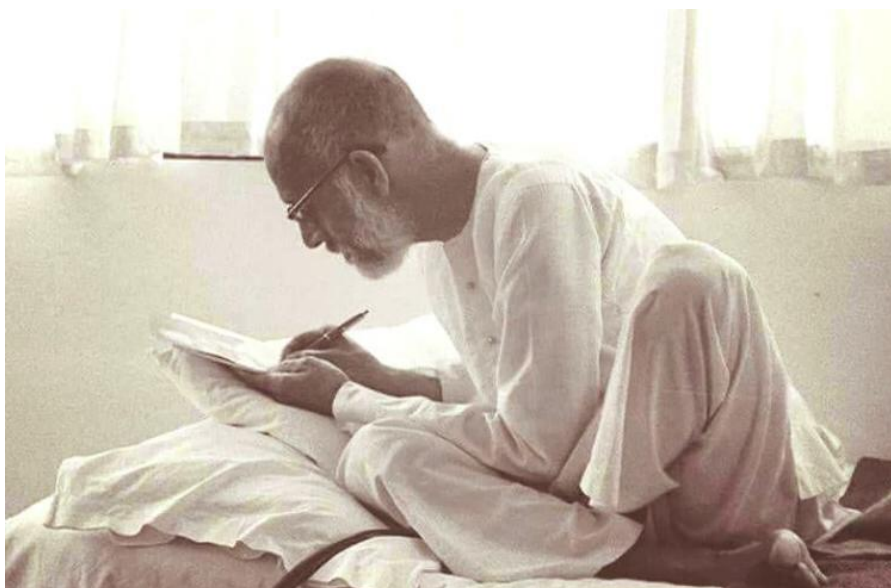
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AN APPEAL

Such great ventures like the encyclopaedic compilations as this require the whole hearted cooperation of a team of dedicated workers. Since it is done single handed it is needless to state that the performance is bound to be short of the mark and imperfections may be seen at various stages. Not with standing these insufficiencies it is put up with the hope that it would become a source of inspiration for a more detailed and complete work in future by better equipped personalities.

It is an illusion to think that the terminology by itself us the language. However, no language can ever be without terminology. This is more so in the case of a radically remodelled system of spirituality. An innovative concept of the age old system of Raja Yoga, in the name of S a haj Marg, is offered to the humanity. It is hoped that with the help of this meagre aid to the terminology, culled out from the basic writings* of H. H. Shri Ram Chandra ji, Founder President of Shri Ram Chandra Mission, Shahjahanpur (U.P), India, and reproduced mostly in the very words of the author himself, the coming generations would amply be benefitted in gaining access to the great spiritual epic that has been thrown open to the humanity by this RISHI of all yogis, nay of yogiswaras.

Any attempt on my part to introduce either the author or the subject matter would amount to mere blasphemy. All that I can appeal and pray is: Dear Brethren! Try to interpret the DEVA VANI of this greatest of all the great Rishis in the light of Anubhava borne purely out of personal practical pursuit or sadhana, Dive deep into the Ocean of infinite the extent of and the effort for reaching which have been drastically abridged through the technique of PRANAHUTI and this verity is the boon to the entire humanity.

The terms have been presented in alphabetical order and numbered serially. There is no rigidity about the number of items. The number could be expanded or contracted at one's own taste. So also, the titles could be altered. What is there in a name? Call what you may that which smells a rose is a rose. What matters most is the fragrance and content.

No.21 SVU Staff Quarters,

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1. ABHYAS: I -64, II -121,135,159,160,191

Unless there is the will of God, He does not attract the servant towards Himself, and it is impossible to have his vision. Along with this when our motive is to join Him, then we adopt such method only and this alone is called ABHYAS (Practice). When the intense desire to join Him is created, some kind of impulse begins to be produced in Him. If the inclination to reach the source becomes so intense that the river itself pours into you, there will no longer be necessity for any abhyas.

For the sake of proper abhyas try to seek the adept. When you find such a one give yourself upto him. Give yourself upto him in toto. His association will reveal to you much, and that may also serve as a method to find him out.

When you become extremely subtle (Sukshma) akin to God, then only can you think yourself fit for liberation. We strive for that in out abhyas.

2. ABHYASI: RY – 7, I -19,20,22,126,199, II -25,139,130,152

The abhyasi's part is to be perfectly obedient to the Master, He should comply with the directions given to him, having faith, or at least trust, in the Master, and confidence in himself. It is very difficult to find a Master who has his approach to the final limit, and in the words of Upanishads it is equally difficult to find a disciple. But if the burning desire is there for Realisation, the Master will reach the person's door. In our Sanstha, Master feeds the abhyasi with spiritual force through transmission. Now it depends on the abhyasi to extract from Master as much as he can through love and devotion. The greater the devotion and surrender the greater will be the force flowing into him. As a result the abhyasi begins to advance spiritually experiencing more and more bliss. The abhyasi has only to prepare himself to receive it or in other words to make himself capable and deserving of it.

The abhyasi must ever remain restlessly impatient for the attainment of the goal and while intensifying his craving (lagan) he must at the same time be at least as submissive to his guide as a school boy is to his teacher and it is also an essential part of his duty. The abhyasi profits by it and increases his capacity.

The only thing for the abhyasi to do is to connect himself with the power of the Master, whose mind and sense are all thoroughly disciplined and regulated the abhyasi's heart, regulating the tendencies of his mind also.

For an abhyasi the only important thing is to seek his goal within his own self. If an abhyasi makes himself as he must, he by himself will begin to draw it out of me. Specially important for the abhyasi is that he must ever remain restlessly impatient for the attainment of the goal. From the very beginning an abhyasi should devote himself to abhyas with diligence and persistency. Essential thing for the abhyasi is that in the first place he must have full trust upon the Master and must fully cooperate with him in every respect.

3. ABSOLUTE: A-31,32, I -120

When we are in touch with knowledge of the absolute you bring in something as reality, displayed according to its different conditions. Having divine condition speaks of true Reality. It is a sort of dance with certain movements produced by its effect, and there are different stages in it. What the divine displayed in its own realm, we begin to display the same in our realm with his power.

After having attained the last limit of negation one has yet to go on and on to what may be termed as the ultimate limit of limitlessness, or the Absolute, where every particle of the body gets transformed into energy. Then, he becomes an instrument of Nature and having everything in his power and control he remains unaware of everything. But for Divine work he is ever fully conscious and quite alert, though he may not be conscious of his own state of being except in certain exceptional cases. The entire working of the Universe is subject to his will. He holds all the

powers of Nature under his command as is the case with the present personality who has come down into the world for the purpose of effecting a change.

Actually speaking, at its highest point is the state of dissolution where remains nothing but the Divine. He is Absolute in His own cadre and we become Absolute in our own cadre. He is Absolute. He is totally Absolute. Knowledge swims at the surface and the Real works as the base. So 'Real' is the only knowledge. So, when we have reality we becomes aware of it. 'Real' gives knowledge when it becomes Reality. The Reality within and without is Jnana.

4. ABSORBENCY: I -99, 144.214.215. II -171.A-17.18,77

A man loving his Master devotedly dedicates his everything to his charge, and absorbing himself in the Master in toto shall ever see the same thing all within and around. In the same way a man having secured absorbency in the one and the Real shall witness his manifestation throughout because every stream of his thought having been mingled with the real current, he shall feel Reality coming out from everything. Absorbency in the reality means one should not feel his body, mind, soul or whatever there might be in him. That is in fact real Godly state. If you acquire that state of being while having your body, you will feel the same condition in life. It witness it if he comes up to that final state. It is highly improper to talk about things not witnessed by the heart's eye.

Absorbency in the pious thoughts achieves this goal.

So long as you do not find an opportunity to see me in person think that I am already there with you. This will help you in promoting absorbency in yourself.

At lower stage in Sahaj Marg one often does feel a sort of absorption, similar in a way to that of slight intoxication, but it is definitely different from the state of torpidity imparted by gurus soaked in the feeling of self-importance and pride. This condition may more appropriately be expressed as a blissful state of calmness, unstrained by

the weighty effect of the senses which the abhyasi feels completely dissociated from. This may, however, be denoted as the soul dance which is a high type of dance.

It was a very happy day indeed when at Fategarh where my master used to hold the annual spiritual gathering or Bhandara, I suddenly experienced by Master's grace a state of absorption in Brahman similar to His own.

It repeated itself three times. I felt convinced that it was the real state which I must achieve. Since then, I began to adjust myself to bring about I was in that state, but something real started to awaken in me. I went on doing all that silently without telling it even to my master.

For the last few days, I have constantly been feeling that the sacred beings of saints of the past are in oneness with my being. I cannot elucidate this condition further. There is spiritual ipsofacto absorption while sitting, getting up, sleeping or awakening, but this does not give satisfaction, and there is craving for more absorption.

5. ACTIVITY: Inf.1

The activity which had started at the time of creation went on developing till finally the idea of inactivity which lay at the bottom of motion began to surge up. It formed the basis of all philosophical speculations. Mental aspirations leading to the search for the Higher started from this point and became the foundation of religion. The activity which had already sprung up in us remained us of its non-existent state. When we thought of it, we hit upon the previous state of inactivity. In this way activity remained us of inactivity and the inactivity explained to us the meaning of activity. Thus, the two opposites came to our view. When the first stage of activity came to view, it seemed to be quite akin to the state of motionlessness.

6. ADDRESS: I -156

How to know my real address. In the scriptural language I might say 'My address shall be known to you when you have realised yourself'. But I shall prefer to reply it as "When you become only myself". That means you must begin seeing me in you automatically, gets created in you, then alone shall you be able to know practice of meditation. Do enter into the field to try for perfection. Take it off me. It is not at all difficult. One has only to give himself up to the one who has negated himself. Everything then shall come to him by itself.

7. ADEPT: RY -58,59

It is very difficult to find an adept in Raj Yoga, but they are there, no doubt, in this world. I tell you an easy method of finding them out. If you sit beside such a person, never mind he be a sannyasi or a grihastha, calmness the nature of self, will remain predominant and you will be care free for the time being. You will remain in touch with the real thing so long as you are with him. The effect is automatic i.e., even if he does not exert himself. Only look to your own heart and note the condition of you mind. It becomes comparatively calm, quiet, and the different ideas that have been haunting your mind and troubling you all the time are away so long so you are with him. But one thing is to be clearly borne in mind, that mind should not in any way be taxed and there should be no heaviness.

8. ADI-GURU: GRAND (GREAT) MASTER: (Lalaji): Inf.51, II-12,14, I -51

Samarth Guru Mahatma Ram Chandraji of Fategarh (U.P). India, born on 2-2-1873 (Basant Panchami Day), for bringing a grand spiritual renaissance. An easy solution of the problem of existence of which has ever been confounding even the greatest of saints, has been offered by him. It provides for an easy approach to the highest point for which one had previously to give up one's home, family and wordly life and to take up an ascetic form of living. He has boldly asserted that one can, for sure, attain liberation in this very life, nay even in a part of it, provided one is

really earnest about it and has the fortune of having a proper guide. This he has practically demonstrated in many instances which only direct experience can prove.

9. ADMIRE: SM-35, I I -108

I may say that instead of pondering over how the world (Universe) came into being (existence), we should admire the Being who brought it into existence. This wonder will reveal to you how the creation set in. but when? Only when you know the Real being in His real state.

10. ADVANCE: I -11

On my part I am ever over-desirous to give you all the greatest by way of spiritual life and in the minimum possible time. If you advance even one step onwards. I am over-zealous to advance four steps towards you.

11. ADWAITA: Inf.39,40, I -215

When we arrive at the final condition and begin receiving commands, our understanding fails to decide as to where from they have come. When this condition dawns we must realise that we have arrived at the state where it can be rightly presumed that God does not move till moved by the Devotee. When we enter this ultimate state we are in a state of oneness. This is in fact the real sphere of Adwaita though, if consciousness of it remains duality has not yet forsaken us in the true sense. In other words, the ultimate changeless state has not so far dawned. As a matter of fact, it is the place where the feelings of both duality and non-duality become extinct.

In the words of a poet "I have turned into you, 'I' become the body and 'YOU' the 'life' in it, so that none may henceforth say that I and you are apart from each other". When we settle down in it having merged to the last possible limit what do we achieve thereby? I will simply say that all powers originating from below the centre come to us and an abhyasi at this state of attainment can do all that Nature does. All the forces of

Nature are under his command and he supplies them power to keep the work of the Nature going unimpeded. But all that is in an abhyasi, who is forgetful of his state of non-duality, is the reality of the Real. He has power even to shorten the span of existence or effect whatever change he would like. His will shall work in all matters, though it may take time. One who sticks to the theory of Adwaita in the very beginning sees unity in diversity in the crudest form. When one actually comes into that state, the question dissolves by itself.

12.AFFLICATION: I-37,94

“As for afflictions and worries, I too had mine which might perhaps be shocking to another. Often, I had nothing from my meals. I had a number of children and dependents to support. Besides, at times I had to help others too, which I could not avoid. The entire responsibility was upon me alone, and I had to manage all that and provide for all requirements. I may also that too with badly mutilated padding to cover the whole family. But I took it as a display of mis-fortune only which passed away with time. I felt that all this was absolutely of no importance to me as compared to Reality which was predominant in all my being, so I ever smiled on them thinking them to be the very way to salvation”.

On my part I am ever prepared to offer myself for any service, be it spiritual or even physical since I find most of the people not in need of my spiritual service. Let them, then, have at least physical service from me so that they might get some comfort and ease. I do not mind if I am put to some inconvenience on that account, for physical afflictions I have already many, so a little addition to it will not matter much, in all physical afflictions I feel a peculiar kind of happiness and joy which is not attainable even by the greatest kinds.

13.AHAM BRAHMASMI: RD – 87,89 Inf.22,23, I I -55

In strict sense it applies to an inner consciousness of the feeling of inseparableness with the Absolute, according to the level of the Abhyasi's approach. It is a spiritual state which develops in the course of our march

state which develops in the course of our march towards the ultimate. The real state is never created by artificial means. Aham Brahmasmi – I am Brahm – is supposed to be the highest state at present and those who claim to understand it are taken as the wise or the knower of the Divine knowledge – jnani. But can anyone claim ‘hand aufs hertz’ that the condition has actually developed in him. The real state which is commonly supposed to be a very high attainment is not really so.

The feeling of Aham Brahmasmi is experienced at every knot on the point of contact of the body and the Soul. At every point or knot there is some consciousness of this feeling in some form or the other? It goes on growing finer and finer as one advances towards higher levels. But the experience becomes more vivid and real when the seventh knot is arrived at and one’s mental trend so harmonises with it as to keep the sense of the experience alive in him. He feels that the heat and light of the sun, the brightness and the cool effect of the moon and the glow of the stars are all his. So, much so any one talks about Rama, Krishna or other higher souls, he feels that it is a talk about himself and for this he feels that scruples. After continued experiences when the condition gets matured another mystery is unravelled, when we have become intensely attached to it or in other words, have merged in the experiences, our vision then turns upwards and promotes a tendency for the feeling of “It is what it is”. A slight tinge of this does exist after every merging at each point but at seventh point it is more obvious because we are now present in the vast sphere of Divinity – Ishwari Mandal. When we go ahead and merge into the state of ‘it is what it is’ we have then no other experience than ‘All from Him’.

The state is originally caused by consciousness (or chetanyata) which automatically develops within us as we march along the path under proper guidance. It produces vibrations within, with the result that the mind begins to echo the same vibrations. This state of mind appears at every stage of spiritual progress in three forms. The entire state in all its three aspects is in fact unity in diversity in different forms. It appears in

crude form in pind desh. In Brahmand Mandal it becomes extremely subtle. All these conditions and within the first sixteen circles.

The condition, as it comes to practical view, has three phases which are experienced in sequence. The first of these appearing at the lowest level in the form of feeling "I am Brahman"(i.e., in separateness). Next it turns into the second. "All is Brahman which conveys a sense of universal in separateness. Last of all, it assumes the form of the feeling of " All from Brahman" which conveys a sense of extinction of every view. The first is related with individuality while the third is related with universality. Most of the renowned saints of the world could not have gone beyond the very first, whereas of the Indian sages a great number amongst them had gone far beyond. All these conditions are present at every point varying only in the degree of subtleness. Every abhyasi undergoes all these states during the course of his march, though he may not be consciously aware of it.

At this state a man, though relived to some extent of the entanglements of Maya, is not actually beyond its final limits. Consciousness of self-exist at this stage which is nothing but grossness, though in a very subtle form. It is not our destination, but we only pass by it to embark upon the next stage. We have finally to arrive at a point where everything ends, including this idea of Aham of 'I'

14.AHAMKAR: I-7,8,RD-62

We must take into account the factors that are helpful as also others that serve to impede our progress on the path. The greater obstruction on the path, as could be discovered after a life's experience, is offered by our feelings of partiality and prejudice, which may be roughly assumed to be a type of Ahamkara. It exists in numerous forms which are known to everybody. And adds more and more layers of grossness and solidity.

15.AILMENTS: I-137,181

Physical ailment is really meant for the cure of spiritual diseases because thereby it consumes some of the samskaras and increases the power of endurance as well. One proceeding in the proper manner will find his spiritual condition much improved by the effect of illness. Besides, continued thinking of God during the period of illness will offer him a happy pastime as well.

As a matter of fact, everybody in the world has to undergo sufferings. I too had, and even now have a lot of them. During the life time of my great master, though I did inform him of my troubles, yet I never desired their removal in the least.

16. AJAPA (SHABA): RD-83, 84 A-15, 16, 59

When our mind is directed towards God we naturally begin to feel ourselves in touch with the supreme power in all our actions and workings. When this state of mind is permanently established within, every act we do, will then seem to be a part of devotion or Divine offering and we shall thereby be in constant remembrance of God all the while.

We mediate on the heart. During the meditation we naturally go deeper and deeper, till we come across the natural vibrations which are sounded 'OM'. It is a clue that one has started touching the 'upper' which ultimately reveals its own character.

During the course of the practice. of meditation a peculiar thing in the heart will be noticed. Inner vibrations in the heart soon begin to be felt by the aspirant. This is the beginning at the spiritual state known as Shabda or Ajapa: Recitation of the sacred word 'OM' will be noticed. It develops automatically as we proceed along the right path under proper guidance. If the master infuses it with his Divine power it starts immediately. If it is left to the abhyasi, it gives a shaking to the heart twice or thrice when it starts.

Some people have practised for a long time Ajapa by reciting Mantras repeatedly in the heart. Even during sleep they go on with japa as usual. It is artificial and they misunderstand it as Ajapa or Shabda. It is not really

so. By constant practice, their heart and tongue become habituated to it and the action continues even when they are in sleep or otherwise unconscious. If the practice of reciting is given up for some time, Ajapa is gone. This is only by force of habit and is not the actual state of Ajapa.

Introduction of the true state of Ajapa is possible only if the Master has the power of transmission. This condition, rightly believed to be a high spiritual achievement acquired after years of hard labour, is only a matter of weeks or rather days, through right training by the process of transmission. Transmission is the only thing which takes the abhyasi to the higher regions.

17. AINA-CHAKRA (Trikuti) SM-58,92 I-111 II-203,206,208 A-48,91

Brahmand begins from Ajna Chakra to which one comes after crossing pind desh. When we cross the fifth point, our passage towards Ajna-Chakra (cavernous plexus) becomes straight. The condition at this point is peculiar. From this point of energy which we consume is diverted towards the lower regions. During our journey to this point, the major condition which one experiences is a feeling of something like shadowy darkness. This is a clue to show that we have finally to go beyond light. Its real nature pertains neither to darkness nor to light but to a dawn like colour.

This chakra is the distributor of power which we receive from above. Those who meditate on Ajna Chakra feel something like flickers disturbing his meditation and the wavering condition and not the settled one. Meditation on Sahasra is better than that of Ajna. Transmission through Ajna chakra or a little above it makes the abhyasi feel light.

Trikuti (centre of the eye brows) can also be taken for the purpose of meditation but that is not an easy job for common people as it requires more labour from the Abhyasi. It may also give birth to many complications in due course if the meditation is not properly practised by the abhyasi.

Meditation on the navel point has no spiritual value except that it causes a tickling sensation which finally makes the mind and passions all the more powerful.

When a man, on his march to freedom, reaches the Trikuti, or cavernous plexus such conditions occur. The symptom of reaching there is that the abhyasi feels darkness all round even in sun-shine. During the night I felt that at the Trikuti the sound i.e. Shabda reverberated in a manner similar to a faint sound which is produced by the sprouting forth of gram sown in a field.

18. ALMIGHTY: RY-8,9,10,47,48

God is described generally as having all power we call Him, 'Almighty' because we have some force within us which we think to be a part of the Big Power. The power we see in us is the outcome of that Big ACTION which develops into power, like a dynamo, the invisible motions near about the centre create a sort of field of power which you may call as the central region. But there it has no action end is quite silent. It only begins to rush out from the central region through proper terminals in the form of different powers of Nature. On the backside of the first mind there is centre or state of Tam. If you have brought your individual mind to the level at First Mind, you have, only to jump above the First Mind where there is Centre or Almighty. The gentle waves of the calm in the region of almighty begin to flow direct to the individual mind and so in the long run you become one with it.

19. AMUSEMENT: I-58

In a way we are in a state of amusement, enjoying the effects of the conditions we enter in, like a child with his new toys. If you look into it with the heart's eye you may easily discover the reality of it. In case the abhyasi is away from it even for a while he feels unhappy. All that most of us do by way of worship has a sense of enjoyment behind it. Consequently, it is nothing but a sort of enjoyment. The sources of amusement are varied. For a child, it is toys; for a worshipper, practices and Sadhana; for a Bhakta, emotional love; for a realised soul, realisation

end merging; and for one perfect, his state of ignorance. But up till now all these are amusements to: amusements sake only. True Reality lies still ahead when we etc. beyond all these stages. It is a matter of pity that people remain entangled in these amusements thinking them to be Reality and end their pursuit with them.

20. ANAHAT: RD-84, A-59, 60

The vibrations created in the heart due to Ajapa remain for some time located in the heart after which they gradually develop over to other chakras and finally to every particle of the body. It is then known as Anahat. It was felt that some thought current was descending from head to feet and Anahat was is sway and the sound vibrations were being produced resounding inside the body. Anahat is the eternally which is not heard except by those who, by divine grace, have developed inner perception. This is Anahat Ajapa and really begins when one arrives on his march at the Trikuti or the cavernous plexus, then it is the duty of the Master to start it can be taken up even earlier, but Master is the only authority to judge it.

21. ANNIHILATION: TC-20.21

One should be brought to the same state of mind which is usually developed at the time of prayer. The feeling that he as a true servant approaches the great Master in the humble capacity of an insignificant beggar must be engrossed upon his mind. He may put up everything before his Master, resigning himself completely to His will. In other words, he may assume his real form after surrendering everything to the Master. He should withdraw himself from all sides and turn towards Him losing all wordly charms.

The remembrance of everything should merge into the remembrance of one – the ultimate, resounding all through in every particle of his being, this may be known as complete annihilation of self. If one develops this state in my view he should be considered as an embodiment of prayer. Every thought of his will be synonymous with that of the Master. He will

never turn towards anything that is against the Divine will. His mind will always be directed towards that which is Master's command.

22. ANUBHAVA SHAKTI: RD-18,19,RY-33

There may be difference of opinion over the question of births and deaths, among the followers of different creeds, but it is certain that mere theoretical knowledge of the scriptures will not solve the question. Practical experience in the spiritual field is necessary for the purpose. The question ends when one acquires Anubhava Shakti (feeling powers) of the finest type and can himself results the true state of life hereafter.

23. ASAN: TC-8,11 SM-59,60

Asan or posture is a well-known step of yoga. It is treated as a preliminary step and is very much emphasised upon by the mahatmas though the mystery at the bottom has not been revealed yet. Everything comes to light at the destined time. Before creation everything was in an almost inactive state and had dissolved into origin. The latent motion which is concentrated energy cuts out crevices for the power to burst forth and flow out afresh leading to the reformation of the universe. Man came into being. The latent craving to return to his origin also began to spring up in him, because the real essence which he partook it. The thing which after coming in to motion led to be the cause of the creation was also inherited by him, into a latent state as far it was possible. He began to seek out means for it. At last it came to his understanding that just as the latent motion was grosser in comparison to the Absolute, which it was connected with, in the same way he must also take up something grosser for the purpose, to enable him to the conclusion that he must create in him a form of construction or withdrawal similar to that at the time of pralaya. The state of pralaya comes in when contraction begins to proceed from his state of grossness to the real state. The contraction always starts from below and proceeds gradually upwards he must start contracting from below. The form would only be to bring his legs and the allied parts to one pose and to keep them steady. In whatever way it might be done the form would finally be that of the Asan. It is essential because it paves our way to the ultimate. The posture must always be the same. The reason is that in this way he gets associated with the great power, the very thing he takes up in the beginning for the attainment of his particular objective.

Thus, the form which is associated with Reality helps him a good deal, in his primary initiation.

The upright position of the backbone, neck and head in an erect straight line during meditation has been thought to be most advantageous from very ancient times, because the flow of divine grace is believed to descend straight upon the Abhyasi in that posture. In our way of practice, however, this is not insisted upon. I advise the Abhyasi's generally to sit in a natural easy posture. Moreover, even those who assume a tight straight pose are found to give way automatically to a suppliant, slightly forward drooping posture, as the state of blissful absorbency sets in as such, it may be considered to be more natural even for the purpose of an ascent into higher states of consciousness.

Preforming of Sandhya in an upright sitting pose has been thought to be most advantageous from very ancient times, because in that position the flow of Divine grace descends straight upon the abhyasi. If an abhyasi sits crookedly or obliquely or in an unsteady pose, the flow of effulgence will thus be deprived of the full benefit of the descents. Therefore, in order to get the greatest pose. It does not reflect the tinge of pride. In principle the devotee or abhyasi should present himself before the Master in the same manner as a soldier does at the time of parade. This indicates alertness, healthy disposition and the freshness of the body. The abhyasi while sitting in service before the Master should do so.

24. ATMAN: II-84

The state of Nishkam Karma, which is quite essential for those in the spiritual path, was in fact the actual state which was transmitted into Arjuna, and by the effect of which he at once rose up to that level of higher consciousness. The state of Atman described in the Gita is a further clarification of the same point. When one has practically attained that state, he begins to feel the same all through. That is in fact the actual state of Realisation.

25. ATTACHMENT: SM-55,I-31

All artificiality and misdirected emphasis guided by the Abhyasi's own desires and preconceived notions prove injurious – very often irrevocably. As such the visions of light etc., are not be artificially created

or insisted upon. These may only be noted, when they do arise, without any feeling of personal attachment to any of them. The only object of personal attachment should be the ultimate goal viz., realisation, which is to be firmly held in view throughout, and this is to constitute the most reliable guarantee against any and every irrelevant diversion.

One who is born in tumult and disorder, because contradictions presented themselves the very moment he came into existence. Now one who attaches himself unduly to them is found to be held fast in their trammels.

26. ATTAINMENT: RD-67 II -50

I may also assure you that the attainments you make during the period of my physical existence will be of value to you after I am gone. But if you neglect it now, dwelling in the idea that you shall have it by developing attachments with me even after I am gone from this material world, it may then be a hard nut to crack.

Every saint or yogi has got his level of attainment and of self-elevation. If we attach ourselves with any of them with faith and devotion and secure merging with his highest condition, we will ourselves attain corresponding elevation. It is, therefore, absolutely necessary to select one of the highest attainments as our Guru. If unfortunately we are somehow or other induced to select one of the inferior attainments we will correspondingly be lagging behind in our final approach.

27. ATTRACT: TC-53 A-74 I-7

The crux of the matter is that he alone is successful whom he attracts. When you begin meditation supposing the presence of Godly light in your heart 'think once only that Godly light within is attracting you.

Human perfection lies in realising the Master as Master in true sense, and one self as His slave devoted entirely to His service. By doing so one creates in himself a state of Negation which attracts His direct attention and established a link with Him. Now it becomes incumbent upon one to discharge his duties in like manner, keeping the link intact, so that the

Master's greatness be engrossed upon his heart and he may be in His direct view.

28. ATTRIBUTES: R 0-9

Ancient sages finding worship of the Immaterial Absolute, a difficult task for the masses to start with, had devised certain convenient means for their uplift. They made a start by taking up something apparent in the solid form which the masses could be easily grasp or understand. Now the things which could be easily grasped or understood were different for different people, For the people of the lowest standard they adopted something in the apparently solid form. For others, more elevated some abstract form e.g., splendour, light or any godly attribute was introduced to start with. For highly cultured minds a subtle idea of God was enough. Thus it was only for the people of the lowest standard that they had adopted the solid form such as a picture or image and that too only as a temporary measure. When they attained some progress they gave it up and embarked upon the next stage, taking up a final form. Thus, the solid form at the Image was to be adopted by the beginners for a time only after which they come to the next stage.

29. AVADHUTA: Inl.7 A-25, 26

Ecstatic. It refers to a person who is afflicted by a peculiar type of insanity. Under such a condition his talks are mostly irrelevant, his actions meaningless and strange and his general behaviour is self-willed. He appears as if spell bound by his own thoughts which tend mostly towards one particular direction. Such a condition sometimes comes upon an abhyasi when he passes through a particular state prevailing at a knot or granthi. It is more frequent in cases of Tantric or occult pursuits.

When I was in Heart region I used to perceive saints of Avadhuta Character at least three times a week. A man sometimes becomes charmed and influenced by the light he sees, or by the condition he has. He does not like to part with it and remains drowned in that condition. It can

happen at any stage of development. If an Avadhuta saint transmits, he has to transmit the whole lot with the result that the abhyasi himself becomes an Avadhuta.

In spiritual pursuits, too, such a condition sometimes arises when an abhyasi comes across some charmingly attractive condition at a point. But that happens only when the master lacks proper understanding of the situation or is otherwise incapable of apprehending its course by its own power and calibre. In this state an abhyasi does not feel like going ahead and, having been overcome by its charming effects, settles down progress gets arrested for ever. It is in fact one of the foremost duties of a worthy Master to remain vigilant of the situation and save the Abhyasi from drifting into it.

There is no place for Avadhutagati in Sahaj Marg system, because we proceed to balance everything from the very beginning. Further, it is refined unnaturalness, to which the Sahaj Marg system does not give entry. In our system this dangerous situation is avoided and the abhyasi is made to by-pass such points with the help of the Master's extraordinary power, without even having an awareness of it.

30. AVATARA (Incarnation): I-194.203.204.206.210 SM -27, 28

I do believe in the theory of Avatars and Lord Rama Chandra was one of them. He was of immense help during his own regime, but with the advent of Lord Krishna, the regime of Lord Rama was over. It is now the regime of Lord Krishna which is to continue till the next comes into the world. This is the phenomenon of Nature which I bring to light for your understanding.

If Avatars had no identity, they could not have worked bodily for the purpose of accomplishment of the task allotted to them. As for their work, they stand in need of physical body, which admits of growth and development. The 'identity' is absolutely essential for them as it is for anyone else.

Since Avatars possess activity, the possession of mind or manas is necessary for them also. But theirs is purer and more balanced, and their actions are strictly in accordance with the Divine will. It is wrong to presume that avatars do not possess mind or manas.

The Avatars came down for a definite purpose, endowed with all the necessary power required for the accomplishment of the work allotted to them. In other words, they may serve as the samskaras which brought them down into the world. The power with draws after their work is finished.

Man, as a part of the manifestation like all other beings was subject to the effect of the root force, and so are the Avatars. Man is covered with numerous sheaths while an Avatar is free from most of them. They have the Divine within their perception, while a man is deprived of it. Now though the origin of man and Avatar is the same the Avatar is in closer need of, with the Divine. Everything, he stands in need of, comes to him, from the eternal store. He receives Divine commands to guide him in his works which are popularly known as Divine inspirations (Deva vani). For a man too it is quite possible to receive Divine commands but only when he has attained a similar state of elevation.

The higher we go above the central point the dimmer becomes the force, and this serves to indicate our close proximity with the real. The dim force is that which falls to man's lot while the strongest force at the central point falls to the lot of Avatars who are fully charged with the conditions of the point.

Lord Krishna as an Avatar has come down from the sphere of the central point while Lord Rama came from that of the other end. For this reason, he had more of human synonymity in him. He presents to us ideal of life as one must try to have as a man.

The present personality at work today, comes down the central point, hence in possession of the highly potential powers though to our own outer view, they might appear to be dim or subdued. None of the Avatars

who so far came down to the earth had ever been bestowed with the power of the Root.

31. AVIDYA: SM-30-32

Ignorance and knowledge are the two extremities of the same thing. Upto a certain it is termed as ignorance, after that it turns into knowledge. They are like the two poles of magnet, thus Avidya (ignorance) has no existence without Vidya (knowledge) or Vidya without Avidya. If one is there the other must be there. That means when the veil of ignorance is torn off, Avidya and Vidya are both gone, Avidya and Vidya. That is the state of Tam which is beyond both. It is in true sense the state of Realisation – where is neither of the two – a state of perfect latency, not-knowingness, nor complete knowledgeness, which may roughly be denoted as the State of ignorance, just as it is at the age of infancy. Ignorance, in fact, is the highest pitch of knowledge. That comes and finally end in a state of higher ignorance (or complete ignorance as I call it). The sphere of knowledge (in the popular sense of the term) is only an intermediary stage. Really so far as it is the sphere of knowledge, it is all ignorance in true sense.

Knowledge implies awareness of that which is beyond self. Realisation means merging or oneness with the Absolute. In that case no question of knowledge can ever arise. What then may that be called, knowledgelessness, not knowingness, ignorance or whatsoever? It may well-high be impossible to express it in words. Complete ignorance as I have put it, may, however, be nearest to appropriateness.

One of the Divine path is supposed to be marching from darkness to light. Let darkness be Avidya (as it is commonly represented) and light Vidya. Sahaj Marg does not have light for its goal. It is but an intermediary state when we pass through during our march to the Ultimate, which is neither light nor darkness but beyond both. Thus do we start from Avidya (ignorance) and pass through Vidya (knowledge) on to that which is neither Avidya nor Vidya but beyond both. What word can denote the correct sense of that which is neither light nor darkness or which is neither

Vidya nor Avidya? Is there any word for that in any vocabulary in the world? None for sure, Let it, therefore, be as I say “complete ignorance”, different from its crudest state of preliminary ignorance.

32. AVYAKTA GATI: RD – 24, 26

After achieving the state of liberation we go on further crossing other circles till we cross the fifth one. This is the state of Avyaktagati (undifferentiated state). At this stage a man is totally free from the bounds of Maya. Very few sages of the past could reach up to this position. Raja Janak was one of those who could secure his approach to this stage. The region of Heart is now crossed and we enter the mind region after crossing the fifth circle.

33. AWAAZ DIL: A-124,125

There exists such a condition when one hand does not see the other, and I consider myself to be so much fallen, timid (as if somebody has been robbed of his possessions by someone else), victim of wanton thoughts, and lost in troubles, has not had even an inkling of divinity. Nevertheless, one thing which consoles me is this that the cluster of incoming thoughts has the status of uninvited guests, and in most of them off-shoots do not blossom, neither are they, remembered. Troubles which hover over the heart for nothing like moths sometimes produce a feeling similar to that of a snake which has been deprived of its gem. One such thought I have guessed that his state is like an ‘Awaaz Dil’ (voice of the heart) or beat of a drum to remind me of the goal. To my understanding the road to eternal salvation or immortal life passes through these thorns and weeds because when this condition prevails, pangs increase limitlessly.

34. BACKBONE: A-48

Last night while Master was transmitting, I felt a sort of echo, and a resulting sensation from the middle of the backbone going upwards. In the Sahaj Marg system, during our march we come across different experiences relating to the different regions. The Points of the spinal cord also begin to give energy for the approach.

35. BALANCE: A-30 II-20, 21

When we use the phrase ‘irony of fate’ the idea of unbalancing of character presents itself to our memory. As long as there was the balanced state we had no form of our own. We have now simply to unfold ourselves and to restore the balance of our own which we have lost.

How simple it looks when we say that we have to restore our balance. It is course a very simple thing, but it becomes very difficult to achieve, because with the unbalanced state we have created intricacies. We always like to seek our way, or to solve our problems of life, through difficult methods so prevalent in our country. That is why disappointment and frustration are the result.

If balance had not been disturbed there would have been no creation. For every progress, rise and fall are necessary.

36. BARKING: RD-40, 41 II-57, 58

We must never be disappointed if Divine grace. God is the supreme Master and His will must be carried out in every respect. We should think ourselves to be bankrupt and remain ever busy with worship and devotion, not minding the interruptions and disturbances that happen to come in our way. We should never be disheartened that our Pooja cannot be carried on regularly on account of inner disturbances which are the “barking of dogs”. You have to adopt proper means to mend their irregular habits. It is better to show them that their barking shall not be a disturbance to you. When it comes up to this, their barking will eventually subside. Besides if we had taken care of it before their barking might never have come to effect at all. In short we have only to train them so that they might, themselves, come up to proper regulation and discipline. The only way for that would be to raise ourselves upto the level where they may also begin to take spiritual elevation up to the level at which even animals may begin to take in the effect. This is the actual purpose served in the long run by the practice of meditation.

Mental struggle to keep off unwanted ideas often proves unsuccessful for it causes a strong reaction which is often impossible for a man of ordinary capabilities to overcome and which is sometimes likely to result in serious mental disturbance or even insanity. It may be possible for those who by leading a life of celibacy have gained sufficient ojas (lustre) to cope successfully with the flow of thoughts and to understand the effect of their reaction but for ordinary man it is almost an impossibility. If instead of struggling to keep off ideas we only remain unmindful of them, very soon they will lose their effect and cease troubling us. They will then be only like dogs barking after a caravan which goes forward without paying any heed to them.

Barking of dogs refers to the unregulated activities of mind and the indriyas which can easily be set right by meditation and remembrance.

37. BASE: A -179 I-226,227

If a seeker on the path of spirituality wipes off the idea of highest potency of God, he shall never be able to push himself towards it. It comes essential to have that view, but only for such time till he becomes conscious of what there may be at its root. The Base, where from the power starts, has no activity at all. Had there been activity there the things coming out would never have come into being. If one peeps into the absolute state of God, having these facts in view, he will find there a supra active centre, quite akin to zeroness. A man may be strongest if he is a co-sharer of the 'Forceless Force', which is there at the origin. The supra-active centre of every activity is always inactive. This is the axiom of Nature and is applicable in all spheres. Suffering and peace both become one at their base.

38. BASER PRACTICES: SM-86-87

The baser practices of mesmerism and hypnotism etc., cause heaviness, exhaustion and dullness on the mind and physique. With an adept in Raj – Yoga one will feel lightness and at the same time calmness shall be

prevailing all over. Constant company with the person will surely offer you clear hints and indications in respect of finding out the adept in Raj-Yoga.

In these baser arts the hypnotiser uses his will force with the backing of material power. The will of the hypnotised person is weakened, and he finds himself dull and heavy hearted, after he wakes up from the hypnotic trance. A disease may be cure or a particular tendency of minor nature may be suppressed to some extent depending upon the power of the hypnotiser and the submission of the hypnotised. But the effect does not last long. The hypnotic power is developed by some intense mental and physical practices using material things or mental images as objects of concentration. These practices often lead one to mental deformity or insanity and sometimes even physical deformities will be the result. A successful practice may, result at the most in the gain of some material power, which is limited and useful only for the gratification of some kinds of desire as long as it lasts.

39. BEARD: A -74

“Recently doctors in Europe have discovered that if the face has a sufficient growth of hair (which is called beard) there is a natural support to combat dental diseases and trouble are lessened. So, if you feel inclined to have the courage to put up with the taunts and scoffs of people, then let the hair grow”.

40. BECOMING: II -243,244

According to Islamic conviction we are said to be the offspring of Adam who was thrown on this earth for having eaten the forbidden fruit. Naturally, the same thing should pass in us all. Of course, Hawwa, his wife, has not left chasing us all. For generations together she has been manifesting herself. This very Hawwa brought us to heaven from our homes, and we were also kicked to this earth by her boots. Brother, what a degradation. ` Now, if we stop running after this Hawwa, we will once again regain the lost paradise. Forget the idea that you were Adam, and lo, you will reach the very original abode from which you have come’.

The story of Adam and Hawwa finds its correspondence in the story of Mau and Satarupa in our Hindu mythology. You forget that you are Adam, and to free you from Eve us my responsibility.

You are now, however, mediating upon the form to get rid of the idea of Adam. Ghalib has written:

“When there was nothing, God was there. Had I not become this, I would have become God. This “becoming” has ruined me. What would have happened had I not been?”

41. BED – TIME: TC -53, 55

At bed-time, feeling presence of God, repent for the wrongs committed. One is free from all engagements and the only point in one's view is that of rest and repose in other words, one finds himself in a comparatively free state. This freedom may also be interpreted as Nature's state of contentment. Thus in a way we acquire conformity with at least one of the aspects of Nature. This is the reason why prayer at bed time is more effective and actions done accordingly are all well-adjusted. We must therefore derive the greatest benefit from time and take up the work suited for the hour.

42. BEEJ- DAGDH: II - 224,225 A –146

It is true that one who dies must ordinarily be reborn. But this does not hold good in the case of highly developed souls of saints and prophets, because what apparently appears to be their physical death is not death in the true sense of the word. It is only a transformation of their sense of the word. It is only a transformation of their existence from the grosser to the subtler level. So their return to the grosser material form is then out of question. They have already passed through the stage of death (in its usual sense as the end of a particular type of material form) bringing into effect the negation of self which, in other words means freedom from the effect of materiality in which a man is deeply engrossed. The result is that while having their physical body intact, they begin to feel dead and gone. This is a particular type of spiritual state which may be attained after

sufficient progress. This is known as the state, of Beej-Dagdh. They do not die in the literal sense. Consequently, the question of rebirth does not arise at all in their case.

It is a pity that one weeps while being fed with ghee and pudding, whereas he is happy on chewing dry gram. This very condition is termed Beej Dagdha (frying the seed) and due to this freedom from slavery results. To weep in this condition is due to foolishness and lack of knowledge. How can one thank God for this blessing. This misgiving and foolishness, if not removed, will constitute ingratitude for the blessing of God.

43. BEGGAR: SM- 89, 90 II – 47, 48 I – 134, 140

What wealth does a saint possess who is outwardly no better than a beggar in respect of his material possessions? A beggar he is indeed, but one who begs only at the door of the Great Divine Master alone. He stands at his door with his begging bowl in hand but is unconscious of what he is begging for. Such a type of beggar is he. The hands holding the bowl alone held up, so much lost is he that he is not aware of what he gets. He maintains not reached into him. He shall permanently be residing in a state of contentment which cannot be matched even be the greatest riches of a king. The master has bestowed what He had, and the beggar got the same, before which the greatest of Kings and saints of high rank would bow down. To him everything is naught in comparison to it. It will be easy to understand if one takes his heart for the bowl.

The time gone by shall never return. Therefore, try to avail yourself of the opportunity to its best. One who gives oneself up to one's Master in toto can alone be successful in this pursuit. Giving up everything means reducing one's self to beggary. In other words, one has to become a beggar at the Divine door.

As a matter of fact, all of us are like beggars at the Master's door having a begging bowl in hand, which the Master readily fills. But when the bowl is already full with things other than spirituality the question of getting anything from Him does not arise at all , for, if anything is poured into it

will flow out at once. The primary thing for us is, therefore, to make ourselves empty so that the bowl may be filled up with the Master's grace.

44. BELONGINGS: TC-29 A-127

Our belongings are a pile of samskaras (impressions) with their resultant effects in the form of complexities and the diverse coverings which we have gathered round the soul and which are the results of our thoughts and actions. Desires gradually begin to creep in and effect our actions. The rings go on multiplying and we exert ourselves for the fulfilment of desires.

For assuming the same pure form, we had at the time of creation, we have to renounce necessarily all our belongings of samskaras, Maya and egoism, and grow lighter at every step.

When I have entrusted myself to the Real God, He is the Master to mould me as he likes. I am today, flourishing in the lap of Master's affection and the ideas of "I entrusted to Thee my belongings, thou knowest the calculations of loss and profit" is vibrating in my mind.

45. BHAKTA: RD – 21

There are persons who may say that they do not want Mukti (liberation). They only want to come again and again into this world and practice Bhakti (devotion). Their goal of life is undetermined and indefinite. Bhakti and nothing beyond as they say, is their goal. Reality they are attracted by the charming effect of the condition of a Bhakta (devotee) and like to remain entangled in it for ever. They do it only to please themselves. If there is one who does not like to free himself from the entanglements there is no solution for him. Bhakti is the means of achieving the goal and not the goal itself. The narrow view that they have taken, bars their approach to a broader vision and anything beyond is out of their sight.

46. BHAKTI: RD -21 I- 54, 55

What people generally think to be Bhakti is only flattery in the real sense. In fact, real Bhakti is widely different from flattery. It is simple

attachment, strong and irrevocable attachment to the Divine. There are, however, some who feel even the pangs (of love, as they call it) which may more appropriately be interpreted as the pricking pain of the boil though they might be a bit higher than the ordinary level of flattery. It is devoid of Divine remembrance. That means our Bhakti of attachment to God is not as it ought to be. It is short of the mark. The means we adopt for worship or meditation should be such as may manifest true love in our hearts.

But unfortunately the standard of final attainment, nay, perfection even, has so much gone down and Bhakti has become such a cheap affair that they have altogether lost their real value.

47. BHANDAR: I-212

The word “Bhandar “or “Store house “implies a sense of vastness. It covers the entire Godly sphere including the centre and the invisible motions. Each particle has the same properties as the whole. Hence every particle can offer the same impulse as the main bhandar.

48. BHAVAS: I-55 SM- 61

There are many methods of loving God and many ‘Bhava’ (attitudes) are resorted to e.g., paternal sentiment (Pitri bhava), friendly sentiment (sakhya bhava), motherly sentiment etc. in my opinion there can be no relation better than that of the lover and the beloved. The conception of God as Beloved is better and more convenient. If an abhyasi thinks himself to be lover and takes God to be beloved and proceeds with the same sentiment the result will be that God himself will become the lover and the Abhyasi the beloved in the long run. But, if one thinks that one has realised the goal at this stage it will be a serious blunder. This is really the fourth stage of meditation. Much remains ahead still and cannot be stated, for it is related to practice only.

49. BHOG: RD -52 TC -45, 46 I-106,107 II – 61, 62, 113, 158, 231

The end of desire means stopping of the formation of samskaras. What remains now is only to undergo the effect (Bhog) of the previously formed

samskaras (impressions) which are to be worn out during the course of our life.

Really bhoga refers not only to the undergoing of the effect of past doings but also to the undergoing of the effect of the net-work one has got entangled in.

The thoughts which the mind creates help a great deal to bring the past impressions to Bhoga. Some people may be afraid that, if they adopt the yogic means the trail of samskaras continues, they may be in greater difficulties and may suffer from ailments, diseases and accidents. They may be right in their fears but if such a thing is to happen the presence of Master will, in that case, become useless. The abhyasi himself works in removing their intensity, and the force of the Master too helps the abhyasi in his efforts to try them to a great extent. The effect of the Bhog is not so serious as the abhyasi considers, inspite that so many impressions have pushed themselves for the bhog. The cleaning of the system itself means the removing of all these things.

When we do something by applying our head and heart we form impressions thereof at the base, which remain there in the seed form till they are washed off by the effect of Bhog (the process of undergoing the effects). The bhogam is thus essential and indispensable.

As we have to attain liberation in one life only, we have to get rid of all the samskaras by undergoing bhog (experience) of some, and by frying away the remaining. Clearing of the past impressions which are in store for Bhog, is a tedious task. In Raj-yoga they appear for Bhog in an almost fried up state due to abhyas and good guidance.

The process of Bhog is also carried on during sleep provided the Master – the essential need in spirituality – is worthy of the task to bring these things round for bhog in dream. We have only to unveil ourselves through devotional practice. It may, however, seem somewhat strange and unnatural as to how Bhog gets ineffective in the presence of the Guru's support. How the necessity for Bhog does not arise when having the Master's support is not very difficult to understand.

Bhog does not only mean undergoing the effect of our past actions but it really means passing through the process of unfolding the intricacies of the point which we have already arrived at. Our stay at these points for the purpose of Bhog is often very long and in most cases it is almost impossible to get out of it by mere self-effort.

The circumstances for the process of Bhog, may be from internal causes or the external, are created. The external help comes in the form of suffering caused by the wrongs done by others, against which the people generally poison their thought on account of their own ignorance.

By producing thoughts, and more thoughts we have been spoiling the cosmos ever since, while Nature, the Supreme force, is ever engaged in clearing off all these things. At times when it gathers heavily a special personality is brought down to do the work. An atmosphere of Bhog is created all through, which causes suffering and affliction over men. Special means are also adopted for the purpose in the form of wars, diseases and heavenly calamities. A great power of that type is already at work today to accomplish the task which is similar to that which Lord Krishna came down for.

50. BHUMA: Inf.36 I-112

After crossing the seven rings of splendour of the central region and after thoroughly merging in Brahm, one gets in close touch with Bhuma, the Ultimate or God in His absolute state. What or where he is, is then beyond his understanding.

Where Bhuma is in whatever state it be, there is a ring round about it which, to make more comprehensible may be said to be sphere of light or power and which allows none to stay within it.

51. BIPOLAR: SM-36

Man is a bipolar being. It has not its root nearest to the base and the other end towards the world. If somehow the individual mind gets moulded towards its cosmic mind it begins to appear in its true colour.

52. BIRTH RIGHT: RD-57, 58 SM-79, 80, 82

The professional gurus who perform mock initiations to serve their purpose are constantly in anxiety to keep a disciple permanently in their grip without breaking off. Hence, they proclaim it as a Divine dictate that he shall be courting all the miseries of the hell if he ever thought of breaking off from them at any time. The ignorant masses accepted it as the gospel truth trembling at the very idea of doing anything which might displease their guru. So they always try to put up with all their atrocities in a passive submission. There is not the slightest suggestion, to this effect found in Shastra's.

It is only an ingenuity on the part of these teachers of religion. The popularly believed principle that a disciple can never break off the sacred connection with his gurus under any circumstance is also a cunning device adopted by those false gurus to make their position safe and secure, and is nothing but a fraud. I hold it to be the birth right of every man to break off from his guru at any time if he finds that he had made a wrong selection or had misjudged the guru's capacity or worth. He is also free to seek another Guru if at any stage he finds that his guru has not the capacity to take him beyond what he has already acquired. On the other hand, a conscientious Guru must himself, under the circumstances, direct his disciple to seek another, more advanced and better qualified, so that the disciple may not in any way suffer progress. This is the sacred duty of a true and selfless guru. If however, permission to break off, sought for by the disciple, is denied by the Guru on account of his selfish motives, the disciple is at liberty to break off from him at once and seek another. No moral or religious law ever forbids him from doing so.

53.BLISS: RD -18 A- 152 II – 204, 205,

Almost all agree on the point that the object of life is to achieve Eternal bliss after death. For this they insist on a life of virtue, sacrifice and devotion which will bring to them the eternal joy of the paradise or salvation or peace. But that is not the end of the problem. It goes on much beyond.

Abhyasis, having read about Bliss in the scriptures, generally begin to look upon it with admiration taking it alone into account. It is no doubt very soothing, but by no means the end. All abhyasis may be free from both bliss and `Not Bliss'. In the transmission wherein the very essence of God Realisation is interested the abhyasis find very little of the charming effect of bliss. A little dose of light bliss is given sometimes so that an abhyasi may not feel bored.

During rainy season, a stop in the blowing of the wind is a sign of rainfall. In reality the blowing of the wind does not stop but its slow movement is considered to be a standstill, and it is extremely beneficial for God's creation. Everything becomes fresh and green and all the three elements get life from it. So the stop page of wind (as people term it) is a helper of life. This very condition prevailed upon this humble devotee for a long time. Then began the torrential rainfall of bliss which continues every moment. Each particle of body gets freshness from it. In spare moments when I am completely under meditation. I feel the descent of bliss so intense that it leads to the condition of absorption. Otherwise I feel a condition of mild bliss every moment which gives me wonderful freshness. The heart has felt the pleasure of that condition after becoming pleasure less. This, according to my understanding, is the beginning of that intoxication which has been termed as "eternal bliss" by the elders. I feel as if a connection has been formed within the being and the coverings' of the body have become clean to such an extent, that the glow of the being has begun to be visible in it.

54. BLUNDER: I-135,136, 222

I cannot say whether in order to help my brethren on the path I am to live long or not, but this much at least is definite, that if one goes on wasting his time doing nothing for his ultimate purpose it would be the greatest blunder. Though there shall definitely be one in my place after me to give you all spiritual uplift just as I do, yet it shall be a source of greatest pleasure to me to see you at the highest pitch of progress in my very life.

The Gita says that in whatever form a man worships him, he gets him in that very form. But the common difficulty is that people do not worship him in any form, but instead they worship only the form, whereby the reality at the root disappears altogether. This is really the greatest blunder.

55. BODY: RD-117,118 RY-17, 18 TC-31, 32 SM-38, 39 I-27, 42,181

The composition of a man is exactly the same as that of the universe. Just as behind this solid external universe there are innumerable others of the finer and still finer type, so behind this gross physical form of a man there are numerous finer and still finer forms of existence. The outermost form is the gross body (or sthool sharir) behind which there exist the astral body (Sookshma sharir) and the causal body (Karan sharir). Besides these three outer forms there are innumerable other ones which are so fine and subtle that thinkers do not call them bodies but only as fine coverings round the soul. It is really difficult to put a name for each one of them which may be countless. With all these innumerable forms, from the finest to the finest to the grossest, the man is in existence in the material world as a true copy of the universe or the entire manifestation of God represented by a complete circle from the outermost circumference to the inner most centre or zero. Now the inner most centre of zero of a man's existence and that of God's manifestation is really the same. Realisation of God means the same as the realisation of self and vice versa. All the universe came into existence from the same point, the zero through the process of evolution. Similarly, man's existence too developed from the same point.

The majority of people feel nothing but their own body. Their thoughts are located to this very point. They think their body as the only thing worth keeping. They consider it as everything. They do not want to see their body decomposed. They are all along with the doctors when they feel it diseased somehow. All care for their body becomes their aim and object. They do not free themselves from the idea cradling in them. They

are all the time found serving their own master the body. Soul has no value to them. It is an afterthought for them. They do not find any leisure besides. How many circles they have put around their body.

It was solid itself. They have hammered it round and round making it all the more hard and solid. Where do their ideas lie, on the body or inside it? When you lay stress upon a certain thing the ideas begin to jump inside but in consonance with the thoughts already made. What you find within it is the idea working for the body. You remain in contact with such a body and you make it more solid still. Naturally, your ideas, when they rebound after touching the body become solid. Solidity was to some extent within, as they had, in some form or other, the idea of the body. Now they have become one with the body having the same relation with one another. You can now well be defined as the solid globe having the poles as well as the axis within.

Mind is the centre of this outer expansion of man in the form of human body and everything which is exhibited through the medium of the body proceeds from the centre, the mind. Some make their own self a sort of showroom, others convert the hearts into a caravanserai to admit all passers-by. Everyone is quite sure that he has to give up his body someday, still he remains devoted to it beyond due limits, and often at the cost of other necessary things. I do not mean to induce you to neglect it altogether, for that too is a great sin. What I really mean is that due care and proper nourishment of the body must necessarily be looked to but in accordance with fair need and necessarily, so that it may be fully capable of discharging its due duties towards God and self as well as others.

The human body is the soul's residence. All things whether pleasant or repulsive are there, all mean to serve our purpose at times. It is we who are to keep them in proper order so as to serve our purpose at the end. It is in fact the disorderliness in their utilization and arrangement that creates troubles, not the thing in itself. That is the case with afflictions. They can be to our advantage if they are properly handled, and harmful to our cause if wrongly used.

Man possesses the body as well as the soul. Both are essential features of his existence. The manifestation of the soul can never be possible without its base, the body. Both have their own importance, and man is in duty bound to take due cognizance of them both. The body stands in need of proper maintenance, and the soul of due cognizance of the origin. Naturally during illness one must take all care of the body, but at the same time he must not neglect the other phase as well.

56.BONDAGES: RD -62 I-82, 149, 167 II- 39, 40, 218, 228

Bondages serve for veils which do not allow us even to peep into Reality. No doubt, a person in changeless state is disturbed by the worldly environment. This is due to the fact that the bondage of humanity must remain, of course in mild form, to prevent a man from jumping thoroughly in to eternity.

A man can reach the central region while having a body. When a man reaches central region, a bondage is kept so that he may have connection with the lower regions also. If this bondage be not kept the soul will jump into the eternal peace and life will be gone. It is, therefore regions at times. This will be the condition of even the highest saint of the world, if he somehow reaches this central region.

Whatever comes into action is always in accordance with the will of God who is the actual door. The difficulty arises when we link it with our own will or action, thinking it to be the result of our efforts. We rejoice at success and feel aggrieved at failure merely for that reason. This is the only thing serves to keep us in bondage. The absence of this egoistic feeling means the advent of real potent vigour. This can be achieved only by linking the self with great power of the Divine. Doing so, we go on covering stage after stage and we get closer and closer to him. For that the only path is that of surrender, though it is a pretty hard task especially for those who are overloaded with their own weight.

As a general rule every action. Whatever of body or of mind, must produce some effect good or bad, whatever it might be? That means that there is definitely some effect of it upon the five senses. Now the lighter the mental pleasure, the lesser shall be its effect and consequently the milder shall be the bondage.

“Narrow mindedness” denotes the characteristic feature of the fanatics. So long as it is not in display outwardly, it may not be treated as serious but it does serve for a bondage after all, so far as spirituality is concerned.

57. BONES AND ASHES: RD -139

There shall be enormous blood shed all over the world and the loss of life through various causes shall be as great that the world population shall be considerably reduced. The new structure of the coming world will stand on bones and ashes. A type of civilization based on spiritualism will spring forth in India and it shall in due course become the world civilization. No country or nation shall survive without spirituality as its base, and every nation must sooner or later adopt the same course if it wants to maintain her every existence.

58. BOON: RD-30 I -6, 39,201,202 A- 72

In short, all my period of abhyas passed on in painful restlessness in place of peace and calmness which everyone craves for. But that was exclusively my share alone and none of my fellow associates partook of it in the least. I had in my heart a peculiar attraction for it. I was saved from a black mark against my name to show that I had induced my Master to grant me ‘peace’. Whatever I had a boon to me for which I owe my greatest gratitude to my great Master.

I have my own experience of sufferings and miseries and after pondering over them a good deal I have now come to the conclusion that suffering and disease are the boon of Nature in disguise which helps deliverance from the effects of samskaras. When one is cleared of their remnants,

spiritual progress goes on unabated, provided one's mind is inwardly inclined towards it.

In certain exceptional cases the master has to take up work for which he might have to go against common rules of discipline. But that does not mean that any of them could have thereby fallen into degradation. I wish to see you all going by the path which is free from pollution and defilement, whereas my path, as luck would have it, lies through dirt and faith, where one would easily develop nausea had there not been the supreme Divine force to protect one all through. Such is my world, where I am to be, so sadly lacking in peace, though on the other hand, I wish you all to abide in peace. This is in short what I have in store for myself – going about with a rent-up heart, looking only at filthy drains and ditches. I am so much engrossed in this state it is hard for me to get out. In other words, it had become the primary object of my life. My Master, once commenting upon my condition had remarked that the higher a man goes the greater shall be the lowness in his view. But after all this is the greatest boon, rarely bestowed upon man even in the course of ages.

Miseries are commonly considered to be detestable, but there have been sages who voluntarily courted miseries, thinking them to be boon and have often prayed to God for them.

“At one time, I was anxious that none of my companions should so develop that even if they are not worthy to be the dust of the feet of the saints of the past, they, at least, might not be a stigma to my humble self. Thank God’ due to the blessings of great saints such symptoms are in evidence now which show that they enjoy the divine blessings, and it is very probable that you, too, may be one of them. All this is the gift of saints, but this boon is not because of the might of the arm, and cannot be obtained unless and until it is bestowed by God, the bountiful.

59. BOW AND ARROW: I-143,144 A- 173

There is no question of bringing one into spiritual life. We have only to establish ourselves in Reality. Thought helps one in the pursuit, and gathers material to keep one, upon the path. In other words, I may say

one has taken the object into one's view. Now the arrow is to be shot at the mark, the thought being and the heart being the bow. But at the same time it needs the application of force which is there in the form of Master's support. "Although the arrow does pass through the bow yet wise people see it to be from the owner of the bow".

One is now aware of the destination and if the guide too. Nothing remains to be done now except to attach one's thought firmly with that. When the attachment grows strong it becomes indiscernible who is attached, and with what. The consciousness of the body drops off and the very thing remains which we may call "ELAN VITAL" or the "life force". The method for this would be attaching the thought firmly with THAT and Master's help would be indispensable to ensure the sure hit on the target. For this it is also necessary to avoid taking in the impressions of bodily effects. This having been done, the formation of further samskaras will stop, bringing their progressive growth to a close. The only solution would be to break off from this end to connect yourself with that. For this the only method is meditation.

60. BRAHM (-AN): SM-23 I-190,191

The creator is Brahman. The function of both Brahm and Jiva is almost the same, with only this difference: that Brahm covers the entire universe, while Jiva is confined only to the narrow sphere of self. In this respect Brahm too may be said to have its own bondage, just as an individual Jiva has, with the difference perhaps that the bondage of Jiva is thicker and grosser in comparison to that of Brahm. Limitations they both have. That is about the exact conception of Brahm.

61. BRAHMA-GATI: I-112,115

When vritties have been reduced to nothing or negative or, in other words, have acquired a transcendent state, it is then a lower grade of state of Brahmagati. When this is attained, the veil gets torn off and we enter the next inner sphere beyond it. Our attention is then diverted inwards and we proceed on towards it, seeking the self.

During the course of our march towards the occipital prominence we have to pass through, and cross the various centres which have their own particular condition. At the occipital prominence we begin to experience a change less condition which in other words means Brahmagati or the state of the Divine, its complete means we have crossed the seven rings of so called light.

62. BRAHMANISHTHA: II-266, 267

Reaching the level of original form of will, it becomes very easy for a man to transport any one from one spiritual plane the other within no time. And when one becomes a “Brahmanistha” i.e., deeply immersed In Brahman, his will becomes unfailing. But this part will which is developed to such an extent helps only in Godly works. If a man finishes the basis of doubt, then the will becomes supremely potent. One should remove grossness and go on dwelling in subtler conditions.

63. BRAHMANDA MANDAL: Inf.15, 16

One who, passing through the pind-desh. Has stepped into Brahmanda Mandal shall not return to this earth for rebirth.

The supra-material sphere or the Brahmanda Mandal starts from sixth knot wherefrom the supra-mental sphere begins. The form of experiences is now changed and the effect of matter thins away considerably. From this point we now proceed either by the usual course or if available by the help and support of a worthy guide who does not detain him longer than is absolutely necessary but helps him on to the next knot after creating in him the conditions of the previous points.

64. BRAVEST: I-41

A man remains entangled in miseries finding no way out. But the bravest is he who is happy in all cases and under all circumstances. Great sages have given preference above all to poverty and hardship. One of the ancient sages is known to have prayed to God to bestow upon him all the miseries of the world”. Such have been the souls who could have made the highest progress and finally attained a permanent life of eternal bliss.

65. BREATH: II-233

One need not stop the breath oneself when meditating. If it stops by itself it is well and good. When the flight gets very high it often happens that there will be no breath for even hours, and when thoughtlessness is created the breathing gets slowed down.

66. BROODING: I-38

Constant brooding over our own afflictions increases our worries. Our attachment to them develop and we become rigidly entangled in their intricacies. This hampers our onward progress and the chance of success becomes slight. An alternative course suggested by certain misdirected teachers is that of deserting worldly responsibilities by breaking off from family, friends and society. As a matter of fact even then they have their particular worries and entanglements. That is therefore no solution to the problem. On the other hand, it promotes greater evils in the form of arrogance, pride and prejudice, the worst poisons for a spiritual life.

67. BROTHERHOOD: TC -42.44 I-177

All things descending from the origin should be treated coming from the same source. Just as children born of the same mother are related to each other in one and the same way, so also are all bound together by the same common tie of brotherliness and are related to each other in the same way.

The underlying sense had never been fully grasped. All are connected with the same reality – the central point, by the effect of motion which set everything into action. No substantial disconnection, however, existed between them. It was all, really, the effect of our thoughts and actions that converted brothers and friends into strangers. It was due to our own feeling of selfishness that made them appear like aliens. This engendered separative feeling must now, therefore, be removed so that brotherly relations may be revived. This is one of the veils which enshrouds a devotee. Just as the feeling of remoteness sets in by itself among the members of a family when the number increases, in the same way our brothers and relatives begin to appear more remote by the laps of time

and distance and the state which is common to all vanishes from the sphere of thought; only its solid form remaining to view which we begin to have as far as we can. But love includes within it a latent feeling of enmity, so the current of thought began to settle down and affect adversely. Everything began to appear differently and affected separation from one another. All these contributed to the formation of our individual net-work on account of which we lost consciousness of the currents that flow into every being appearing in the man in the form of feelings.

The development of the feeling of universal brotherhood means the breaking up of the individual net-work that separated one from the other and the closer adherence to the tie of fraternity. It will naturally lead to mutual association and greater attachment and our dealings with one another will be moulded accordingly, ensuring greater peace and contentment to everyone. How nice would it be to have it thus? Having accomplished this we proceed on further which also becomes easier to realise.

68. BUD: II – 209 A- 180

A kind of superconscious state prevails in the mind region which serves as an instrument for the divine to work with. All other Superconscious states, appearing normally in a bud like state, turn into full bloomed flowers when open. But this superconscious state has an inverted position, with its petals pointing downwards. When an abhyasi who has passed through it reaches the central region this superconscious state helps him to gain Divine powers. But that depends entirely upon God to bestow it. It is quite beyond the abhyasi to extract it. When an abhyasi enters the central region with complete devotion and faith in the Master, it begins to open automatically. But that is only a matter of experience.

New buds have begun to bloom waiting for the fragrance of divine activity. A sort of mild intoxication started which was not only pleasing to the heart and mind, but to all around me. And in that state of mild ecstasy a couplet was bubbling up in the heart. "The melody of the

nightingale enlivened the soul of the garden. Otherwise every bud was deluded in the pride of the dream”.

69. BUFFERS: I-105,107

In our spiritual march we proceed from point to point crossing over from one to another after covering the intervening spaces known as Buffers. The intervening spaces are to be crossed in order to gain access to the next point. But while crossing them it is necessary to take a through tour through the entire space in order to complete its experience – bhoga. No further ascent can in any way be possible without it. Now if one tries to attempt it by mere self-efforts he gets hopelessly involved in its intricacies and remains held up indefinitely within it. There may however be exceptions but they are very very rare and that too only when one is specially gifted with an extraordinary calibre and is favoured by the Divine Grace. Now the power that can take us safely along through all these intricacies can definitely be of one who has established an irrevocable connection with the divine source.

The buffers of the intervening spaces between points are innumerable. They are all to be passed through during the course of our journey. With the help of a worthy Master of calibre the process of bhoga is considerably reduced and the abhyasi's stay at these places is much shortened, saving thereby a lot of time and energy.

The Condition of the place where the abhyasi is staying entraps him completely, forming a sort of network round him. Unless that is shattered the higher ascent is out of question. Only when that is torn off is the abhyasi able to go up to the next point and that is possible only with the help of the master. By mere self-effort one might at times advance a little, but only to slip down again. Practical observation goes to show that most of the sages so far have not been able to cross these buffers except perhaps only a few of the early ones. They remained lingering indefinitely in the one or the other without finding a way out. The simple reason for that could possibly have been lack of proper capability and calibre on the part of their guru to clear it for them by his own superior power. Those

depending upon their self-effort alone remain held up at the very first or the second stage.

70. BURNING: SM – 66 I-76, 77,118 II-50, 138

A moth burns itself on a live flame but rarely there may be one that can burn itself on a dead flame which is almost an impossibility. There may, however, be exceptions to it but rare, very rare indeed. The only solution, therefore, will be either to get upto the level where burning on a dead flame may become possible and practicable or to attain that highest state where the question of burning may not arise at all. But this depends upon God's grace and one's bold efforts.

I am burning with an eager desire to see every abhyasi having a taste of the condition at every point. If an abhyasi partakes even a little of it he will be greatly transformed.

The fire of love and devotion alone burns down trivial trash, and wins the gold from the dross. The burning of love, like the wood, may however, have three stages. The first is the suppressed smouldering giving out thick smoke. The second has occasional sparks in it. These two states are subject to its exposure to the combustible matter in the air. The smoke and spark are due to wetness and solidity, respectively. When the solidity which hampers combustion is removed by the effect of inner heating the final action starts with full force. The third is the essence of burning which is visible if you see minutely. Its colour is that of electricity, and it cooks the food very soon. It gives the bright burning flame, capable of reducing everything to ashes in a moment's time. This by-passes the first two stages, and appears only in the final state, free from smoke and vapour. If you can light up such a fire within you, your progress should be by leaps and bounds and the desired result is brought. If you free yourself from wetness and solidity then naturally you become the electric spark. It is the result of the actions of Nature which brought us down into our present material form. Wetness mingled with the solid substance darkens one mostly.

71. CAGE: A-171

Though the shadow of the saint remains on this poor being all along, yet complete vision of Reality cannot be had in the opinion of this humble self until flight is made from the elemental cage.

72. CALMNESS: RY -25

When you clear off the matter and exhaust the power produced by you, I mean your self-created power, you enter the state just as it was in the beginning. In other words, when you untie your own knots in this region, calmness prevails and becomes predominant. Everything that you find there (originality is now there) looks calm and simple. Nothing of your own making now remains. Dots and particles disappear. Twinkling light also now begins to fade till it comes to nothing or zero. There is no heaviness now. The state is ofcourse beyond conception for the soul which has not yet come to the standard of reality found in it. Outward things (the coverings with regard to this region) are no more now.

73. CAST OFF: RD -65, 66

This is the reason why often religious teachers are found to be making complaints of the indifference of the people to follow what they preach to them. They say that people when they go back after hearing their upadesh (sermon) cast off then and there all they have heard, retaining nothing of it in their mind. I think it is not the people but the teacher or upadeshak (preacher) who is really to be blamed for it, for he has not the capacity or power to transmit what he means to preach from the platform.

74. CENTRAL REGION: RD – 26, 27 RY – 38, 48, 50 I-183, 184

Very few among the saints and yogis of the world had ever had any conception of it. Their farthest approach in most cases has been upto the 2nd or the 3rd circle at the utmost, and it is unfortunate that even at this preliminary stage they sometimes considered their achievements to be too great.

After crossing the mind regions (i.e., region of ego; 16th circle) we enter the central region. There, too, we will find seven rings of what may, for

the sake of understanding, be denoted as light. The form of dense identity grows finer and subtler to the last possible limit.

It is the focussing light coming from the centre to the end of the central region, making something like a ring where the central region ends; although LIGHT is not the exact translation of the thing. Light, really is a far more heavy thing than what that actually is, and is left far behind. But it has been expressed so merely for the sake of understanding. Whatever we find in the central regions is the real thing in pure and naked form. There is no amalgamation what- so-ever in it. Now to enter this regions, we have to cross what is expressed above as ring, and it is only the force of one's Master which makes his way smooth into that region (i.e., the central region) where the powerful thing which I have called light, for mere understanding, ends. It creates a force at the end of which we have to cross, and this is only possible, when a push from the Mind region is given by his Master, who is the only power capable of the task.

75. CENTRE (-AL POINT) : RY-21,22,47,49,50,52,53,56,SM-94, I-209,210,184 , Inf.33,34,38

After crossing the first or super mind of God – the cause of all creation, we find behind it the centre- the real goal of life. The central point of the central region is the centre. Whether you call it God or anything else for expression, this is the main point, if there be a great soul of calibre he may be able to discover that there is appoint, rather a ring beyond Tam. The conception of a ring round the centre is indispensable. It may possibly be the last possible limit of human approach. I wish everyone to have access upto it and even beyond, if humanly possible.

The centre is throwing forth in the central region something in the shadowy from expressed above as 'Light'. The shadowy form of the region is due to it, and it is the swimming place for liberated souls. We can reach there even when having our bodies, and can begin swimming like the liberated souls even in our life time. If we develop this stage we establish ourselves there even before leaving our body, and the

swimming continues after we leave the body. We are now swimming in utter 'Nothingness' so to say.

It is a big thing oval in shape, because the revolving motions move in that way. The current of Almighty flows in this region or rather abounds in it. There is a great mystery underlying it. On account of the revolving motions there are some particles, or ring like sparks present in the sacred region of God. They are different powers which the circle consists of. When you proceed through Raj-Yoga these begin to melt in till they are exhausted. Reaching the top of this circle various powers begin to come to the Abhyasi. Opening of each knot means the advent of some power or the other.

Centre in itself is dormant and has no action within it. This is absolutely motionless and there is no energy, no power, nor anything of the sort. The centre only maintains latent motion. The colour of the place may be expressed as greyish, like that of dawn, or more appropriately only a faint reflection of that colour, rather spirit or essence of the colour of which dawn is the material manifestation. The colour of this place can be expressed as faint reflection of colourlessness. Near about it or adjacent to it are the invisible motions no doubt which generate power that issues henceforth. It conveys the idea of something motionless and mute. It is infinite within itself and one will plunge into the sea of wonder and amazement if he steps further. It concerns purely of Anubhava of the highest type. Expression and imagination fail altogether.

There are some egg like things, no doubt, about the centre; you may call them power or energy working absolutely in a definite order. The example of the eggs of a fish has been given only for the sake of expressing the forces working around the centre, and which it maintains. Thus, as a result, the solar system and everything in the universe is complete.

The centre has got its position in human body, on the back side of the skull called occipital prominence. It has connection with the only Real thing. It is the essence of life and has got all the powers essential for the upkeep of the body. It is a pulpy substance less than even a hair's breadth, and the

colour is grey like that of dawn or only its faint reflection. The cells near the centre are actually found to be present near this point also in the material form. They have their connection with the Master cell near the centre.

Such a one as is capable of having an experience of the central point is almost rarely born. Suppose there be such a great soul in existence who wishes to discover what exists within tries to peep into the ring around which all powers of Nature originate, then he is pushed back from it. Anyhow, if after undergoing all shocks would fail to express it. This is the final limit of human approach and none so far has been able to go beyond and for the future let others conjecture if they can. When the thought of jumping up arises in his heart it gets itself linked with the central ring. Now if one but with a careful precaution that he must keep a close watch upon his heart lest it might burst forth, he may be able to have some glimpse of it, but only for a few seconds after which he shall have to get back. I have now laid down an easy and quite simple method and it is now upto others to dare if they like.

For the sake of expression and experiment, I once made an attempt to enter into it, but a sudden, strong and forceful push threw me back, though I was able to get a moment's peep into it. This is made me to conclude that this is perhaps the last possible limit of human approach. I wish everyone to have access upto it, and even beyond it if at all possible.

God taken in the sense of the centre or Bhuma does not possess mind or manas. Had he had it, the law of Karma-action would have applied to Him as well and He would have been in the world like us.

The form of gross (dense) identity- as I call it- has all the time been getting finer and subtler upto the last possible limit. We have now secured a position which near most to the centre and it is the highest possible approach of man. Here we are in close harmony with the very Real condition. When one gets in close touch with Bhuma, the Ultimate, or God in the Absolute state, what or where he is, is beyond his understanding. Complete merging into the centre or the Almighty is, however, not

possible since it is essential to maintain a nominal difference between God and Soul. Such is the extent of human achievement which a man should fix his eyes upon, from the very beginning if he wants to make the greatest progress on the path of Realisation.

76. CHAKRAS: RY-19, 20, 22 RD-52 SM-54

Before things come to the present form revolving motions commence, at some places in greater while at others in lesser degree. The stoppages i.e., points of greater and lesser degree, serve to increase resistance like brackets which increase the power of the current. At each bracket there is marked a lotus, named after the working it does. So they are all within one circle called the Heart region.

Functions of each of these lotuses are different. The stages of human development in spirituality are governed to some extent by these sub circles, called the chakras (lotuses). We soar up high by awakening and cleaning the chakras and the sub-points thereof, taking up kundalini at the end, with which the Abhyasi has nothing to do himself. It is exclusively the outlook of the Master.

During our spiritual March to freedom, we have to pass through various points, known as chakras (figuratively called lotuses) having different forms and colours. They are all in the region of Heart. They are the centres of concentrated energy of the Real Power of Divine force inherited by man. They are located in different places within the human frame. The intervening space between the points is characterised as a network interwoven by numerous intricate fibres. As we proceed along, we have to pass through these entanglements of the intervening layers. We have to stay there for a considerable time to complete the Bhog. Above it the condition is different from what you have already experienced. Chakras are all gone. The structure falls off as soon as you proceed onwards.

God has given brackets in sub-circles of the Heart Region. They begin to get loose till they lose their identity and come to a stand-still. No power of brackets now remains. You untie everything. This untying of a certain thing produce some result because it is the natural phenomenon that

every action must bring out some result. The rays you feel in different corners of the sub-circle will begin to disappear. The light which you feel by the amalgamation of matter with the real thing, begins to fade till it disappears altogether. There are a few parts in this region having a dazzling light.

77. CHANCE: II-63

People have not given me a chance to serve them in respect of their coming on to the path of spirituality though I have always been serving them to some extent, even without their knowledge.

78. CHANGE: RD-137,138 A-181

It is the universal law of nature that change should be there. What we see today will be something else to-morrow, the difference may be a minimum. After night comes the day, and every change begets some result. If there is no change, there is no basic principle, there is no Absolute. It is only through the process of change that every object in the world gets fruition. A poet has said "If the sky and earth are there, the particle is destined to grow into lustre".

The present decrease in the sun's heat is meant only to expedite the nature's process of change and the personality deputed for that work is utilizing it for the purpose. It is an unfailing sign of the imminent upheaval in the entire structure of the world and after it the sun will again resume its full glow.

In consequence of the present upheaval, drastic changes will come into effect and a new structure of the world will be quite different from the one we see to-day.

79. CHARGE:

Master gave another transmission which charged me from head to foot, and the heart was expanding much, and there was acute pain due to which the heart was being torn. He gave three transmissions. During the

transmission a thought came to my mind and I felt that I would leave the body. I said I was ready for that. The Master was startled and he withdrew the current of transmission. I felt myself to be charged for many days.

80. CHARM: II-201

People undertake things for the sake of certain charm which they feel for a particular thing. Some similar charm attracts one towards the Divine. There is thus the charm of worship, the charm of bhakti, the charm of ascetism and also the charm of peace and bliss. They exert themselves only for the sake of charm and not for the real thing. But so long as it is for the charm it is but a recreation and hence quite away from the real objective.

81. CHILDHOOD A-1, 2

Up to the time a baby begins to speak or think, the suggestions of its parents and others effect the character that just begins to form, and the suggestions become part of the young one's life. The child 'becomes' the meaning of the suggestions. When he reaches boyhood the suggestions of the parents and other persons continue to work a good deal. Since thinking starts from this age, he begins to form himself, and his surroundings affect him at this stage. Further on, he becomes like a coiled up rope, of which the coil remains undisturbed even if burnt. Parents should have sufficient regard for this aspect of childhood life and should see that only what is right is spoken to the children. A baby can also take the impression of the words spoken by its parents, even though it has not developed thinking or understanding. As such, one must be very cautious in speaking even before babies. One must not utter any non-sense before children. The example of Abhimanyu of Mahabharata is well known.

82. CHIT-LAKE: II -76,77

The current which descended in the being of man had travelled through space, on account of its propensity, and went on changing because it had come down affecting actions. It formed a centre as every action normally does. This centre is known as the chit-lake. It came down creating

everything necessary for its purpose. Thus the cause that helped the process of creation remains inclined downward with no tendency to rise upwards unless his own or the Master's power turns instrumental in this respect. When that is got over it resumes an upward tendency.

83. CIRCLES: RD-116

The centre of a circle, if observed minutely, is in itself another smaller or finer circle. As such it must have another still finer centre for it. The same process continues upto infinity. In otherwise, each of the finer or smaller circles serves as a centre of a bigger external circle. Reason or imagination fails to trace out an origin or end.

84. CLEANING: SM-52, 54 I-12, 13 II- 111,113, 269,127

Sahaj Marg recommends the method for the cleaning of the centres, and the Master himself does it through the process of transmission. The Master attends to the cleaning of the system removing Mal (grossness) vikshep (fickleness) and Avaran (coverings). During my leisure hours I remain mostly busy with cleaning the abhyasis under my training in order to develop in them the remembrance of God all through, and this service is for me a substitute of God's worship, hence my foremost duty. But that is a tedious job and requires quite a long time which might perhaps exhaust the patience of the Abhyasi.

As a general rule one does not feel much interested in meditation when the cleaning process is being effected, or when impressions and bondages are being loosened, which is in fact the only effective course and one greatly helpful to his sacred cause. But while I proceed on thus, I have to make allowance for his craving for peace and satisfaction as well, which he wishes for and values most. For this reason when he does not feel interested in mediation while receiving this type of transmission from me, he thinks it to be of no avail and consequently drop off Satsang. He should not dictate terms for the ways and lines for his spiritual training, because the teacher alone can understand what is best for the Abhyasi.

It must be remembered that while practicing these methods one should not force his mind too much but only sit in a normal way. This process of cleaning is to be repeated for about five minutes before meditational practise in the morning as well. Other ways of cleaning may also be advised according to the needs of the individual abhyasi. The process of cleaning uses the original power of Thought in the form of human will for the refinement of the individual soul to enable it to ascend the steep and slippery path of Realisation of the subtlest Essence of Identity.

In the evening again sit in the same posture, at least for half an hour and think that the complexities, the network of your previous thoughts and grossness or solidity in your constitution are all melting away, or evaporating in the form of smoke, from your back side. It will help you in purging your mind and will make you receptive of the efficacious influence of our great Master.

It is seen that people do not get benefit from the evening practice of cleaning. The reason is that they do it in a faulty way. In fact, people first begin to meditate on grossness and then think that it is going from the back side in the form of smoke. Really speaking, they ought to throw it out by thought-suggestion, in the form of smoke.

We do not stop the thoughts which come to the abhyasi but we try to clean every centre of the nerves and the mind-lake (Chit-lake) itself. We clean the very bottom of the mind lake from where the waves start. If we somehow succeed in stopping its waves, the matter which gives them rise will remain as it is. If it is not removed, the liberation is not possible. We should proceed in a natural way so that the poison at the root may be removed. We can attain liberation only when we are free from the coil of past samskaras or impressions. The thoughts, which the mind creates, help a great deal to bring the past impressions to Bhoga. The impressions are in seedling form in the Karan sharir (causal body). The cleaning of the system itself means the removing of all these things. The cleaning of the system brings the desired result very soon, and we become lighter and "Sookshma" day by day to secure union with the lightest. Much is to be

done in this respect (of removing grossness) by the Abhyasi himself, who is prescribed a method for the purpose.

85. COLOURFULNESS: II-79

The simple unassuming character of mind has changed with the march of times and has assumed a colourful disposition, and begun to shed its effect on everything in us, both outer and inner. Whatever, therefore, we take into thought or action exhibits colourfulness in all its phases.

86. COLOURLESSNESS: A-118 I -180,181

The most peculiar feature of our society is that when it is in full bloom, it is all covered with desolateness, which further on gets transformed into wilderness. For this reason it is devoid of any charm or attraction. How can a professed seeker of eternal bliss (Paramananda), who is addicted to colouration at each step be attracted towards it?

This condition can be appreciated only by one, who having gone mad with love, wanders about wailing and crying for what he knows not. In such a state one would be feeling the same condition even though he happened to be amid festivities and revelries. As for myself wherever I happen to be the entire surroundings there are covered over with an air of desolation on account of my presence there. Really the thing at the root gets exposed when the colourful; disposition of mind is transformed. When the material world is out of view the thought naturally settles down on the other one. But this colourlessness of mine may not be much appreciable to most people, except to those who have become accustomed to it through constant association.

The condition which prevails at all times is not realised due to colourlessness, and subtlety in thought, imagination and intellect seem to be incapable of comprehending that condition. In that condition I indulge in all the worldly and spiritual activities, and the identity of both these types of activities seem to be identical.

87. COMMAND (-MENTS): TC-1,17,29,32,39,42,45,48,51,53,II-193

“Though it is undoubtedly a folly to think oneself too wise, it is a greater folly to think oneself too foolish or weak. We must try to dedicate ourselves, as we may be, to the remembrance of God, abiding by his commands which are almost the same for everyone. They comprise the essential features of one’s normal duties.

Spiritual secrets which have up till now come down from heart to heart, relating to direct perception which depends upon the study of Nature and can be revealed by means of vibrations – not only difficult but impossible to express them adequately in words – have been put up in words. Try to reach up to the real spirit ignoring the limitations of expression, language and understanding and be profited and help others to be profited.

No.1 Rise before dawn. Offer your prayer and puja at a fixed hour preferably before sunrise, sitting in one and the same pose. Have a separate place and seat for worship. Purity of mind should be specially adhered to.

No.2 Begin your puja with a prayer for the spiritual elevation with a heart full of love and devotion.

No.3 Fix your goal which should be complete oneness with God. Rest not till the goal is achieved.

No.4 Be plain and simple to be identical with Nature.

No.5 Be truthful. Take miseries as Divine Blessings for your own good and be thankful.

No.6 Know all people as thy brethren and treat them as such.

No.7 Be not revengeful for the wrongs done by others. Take them with gratitude as heavenly gifts.

No.8 Be happy to eat in constant Divine thought, whatever you get with due regard to honest and pious earnings.

No.9 Mould your living so as to raise a feeling of love and piety in others.

No.10 At bed time, feeling the presence of God, repent for the wrongs committed. Beg forgiveness in a suppliant mood, resolving not to allow the repetition of the same.

88. CONCENTRATION: SM-56 A-23,7 I-84, 89 II-195

Concentration, as commonly understood, refers to state in which the conscious activity of the mind is brought to a standstill. But that is not the correct expression of the sense implied in it. This type of concentration implies physical effort which one must resort to consciously or even unconsciously.

Concentration in the material sense relates to the condition of the physical mind at the conscious level, the activity of which is temporarily subdued by the application of physical force. Practical examples offer sufficient proof to show that those having advanced with the condition thus developed become internally so gross and rigid that they become wholly unsusceptible to finer and subtler influences. Concentration effected by forceful suppression of thoughts leaves its weighty effect on the mind. The force applied for the purpose, also being a physical force, causes its own weight. Thus the state of concentration interpreted as coma is basically wrong since it keeps one in close touch with matter. It can aptly be compared to marshy condition, from which it is very difficult for one to extricate himself. He cannot save himself from sinking down deep into it unless he falls flat over it, giving up all his efforts. It is not the least helpful in a purely spiritual pursuit, though it can reveal the nature and character of a thing.

One example of harmful misdirected emphasis is the insistence on concentration of consciousness, expected anxiously during every session of meditational practice by most Raga Yoga Abhyasis. This has played havoc in the history of yogic sadhana in India and elsewhere.

Concentration is the Divine instrument for revelation. People are of the opinion that if there is no concentration, meditation is useless. I can emphatically say that a man can never 'get' God by concentration, because in concentration you are one pointed and you are not waiting for

anything, while in meditation you wait for something and that is God. Waiting produces a sort of attraction automatically on account of continuous effort.

People like to go into concentration because it is pleasing to the senses. Obviously, it cannot be helpful in spiritual pursuit. Concentration directly refers to suppression of thoughts. No spiritual purpose can, however, be served thereby.

It can, however, reveal the nature and character of a thing, but can by no means help in its achievement. It cannot therefore be instrumental in the attainment of God. On the other hand, it rather tends to keep one away from Reality. The basis of meditation is purely spiritual while that of concentration “you” are there, quite definitely, but when you meditate, you wait for something higher, hence you are away from the idea of self.

The only proper course for an aspirant would therefore be to get himself absorbed in the light of the Divine coming to him from the original source without minding the implications of the word concentration. It is only the power of ‘non-concentration’ that enables one’s approach to higher and higher regions of enlightenment. Proceeding along in that way, one would keep on imbibing the power of the source to light himself up with Divine effulgence.

Non-concentration refers to a state associated with an overflow of thoughts. But then there are two aspects an overflow of thoughts. But then there are two aspects of it; the one when the flow is not conjoined with our conscious knowledge, and the other when we have a conscious awareness of it and take its effect upon the mind. The latter amounts to a state of distraction especially when one is linked with the thought of some misery or affliction. In the former case though the flow continues uninterruptedly, yet the encumbering effect thereof is not felt upon the mind. Normally this state of mind is seldom found to be disturbing. The latter is quite similar to the state known as concentration, but with only this difference that here the object of concentration is one’s distraction and worry instead of the Godly thought.

When the flow of thought is spontaneous it is effortless and closely similar to the state commonly known as concentration. The proper word for that may therefore be 'Absorption' which is a natural cause and follows by itself as the result of meditation on the right lines. It develops to such an extent that you can call a soul to you. If the attraction comes to the zenith, the greatest soul cannot refuse to come.

Concentration taken in the sense of absorption (non- concentration, with flow of thoughts, without effect on Mind) is the real state. It may be of different types at different levels i.e., lower higher and highest. This is how one has to go on with his march towards the ultimate. The proper course would be to take up the thought in the form of Sankalpa (subtle idea) without any imposed resolve or effort, and proceed on with it in a gentle and natural way without enforcing any artificiality or imposition. Such is the process followed in Sahaj Marg which, as a matter of fact, introduces through the Master's Pranahuti from the very beginning that very state which lies at the farthest end. Though in the beginning one might have, at times, only glimpses of it, yet after continued practice the same condition covers him all over. This is why inspite of the continuity of thoughts often presents at the time of meditation, one proceeding by Sahaj Marg experiences a peculiar state of concentration better interpreted as "Absorption".

89. CONDITION: SM-91,92 A-131,153II-202,203,239,274

The following four condition in order, are felt at the first, the heart:

1. A peculiar state awakening within the mind a consciousness of the Divine force, pervading all over,
2. A divine state prevailing everywhere and everything absorbed in its remembrance,
3. Neither feeling of the Divine force nor that of remembrance, but only a feeling or negation
4. Everything gone. No impression upon the heart, not even that of existence

These four conditions are experienced everywhere and at every point. Under the Sahaj Marg system of spiritual training every one passes through them, though perhaps only the sensitive ones among them might be able to feel those conditions in their minutest details. These go on getting rarefied as we proceed on through the various sub-centres from the lowest to the highest.

It is necessary for every man to realise the effect of the conditions infused into him. Then alone can it be utilised for the uplift of others. The conditions attained by an abhyasi at a particular point or region is sometimes reflected in higher regions too, by the Master's grace, with the result that they begin to seem as if awakened to a certain extent. In that case the abhyasi's approach upto it can be presumed for understanding.

Thus, there are two ways of approach. One is "akasi" or "reflected", while the other is 'Kasbi' or 'acquired'.

Sometimes the abhyasi feel the very high states because the grace comes from above through the teacher. It also happens that the teacher, even unknowingly, transmits from very high states and the sensitive abhyasis feel that effect.

The inner condition does not remain uniform but is sometimes contrary to it. This goes on happening. If lightness and heaviness, which are mutually opposed states, do not come into view the changeless condition which is an extremely subtle state cannot be recognised apart from this. When we proceed on to the further point from one on which our present subtle abode is, then heaviness is felt. It is felt until the time when the subtle state sets in after removing its effect. And the sequence goes on until we come to such a state after which there are no points. All these things show the state of progress. Whatever condition develops during meditation, whether it is liked by the abhyasi or disliked, is beneficial in every way.

As far as my vision goes there seems to be an end of passion and desire inspite of having thousands of desires. And the condition is becoming such as if on mixing all the colours they lose their attributes. Red, green,

yellow all vanish. So, I term the present condition as general condition. Now there is no hustle or bustle on it. Forgetfulness in love has taken root, and it has vanished from the eyes after going hundreds of miles away and has become so independent in itself that the chain of thought fails to arrest it.

Now my existing condition is that of a person sitting in a lonely place in a state of belonging lessness.

90. CONDITIONLESSNESS: A-124,130,147

At times I sit on the highest pinnacle and at others I do not even see the back of my foot. At times condition becomes very serene with extreme subtlety and conditionlessness. At times the intellect becomes so vivid that many tangles seem to be clearly untangled. At times the faculty of experience becomes very intense so much so that every thought and human condition and their effects on the place, the atmosphere and space are felt In their original state without any adulteration, but the full current of transmission does not go to any side. It has frozen within itself.

From every atom of the body a state of dryness and sandyness (but not the least warmth) was experienced, and a condition of extreme solitariness or desolation was felt. Yet there was a great conditionlessness therein. There was neither taste nor non-taste.If it is further elucidated in other words it could be likened to a desolate habitation which is completely unpopulated and which has been deserted by even the birds, what to say of human beings, and where there is neither spring nor autumn nor cold nor warmth.

Conditionlessness is a symptom of arriving at the consciousness boundaries of self.

91. CONFIDENCE: RD-45,46 II-258

The Most important factor in realisation is self-confidence in our own capacity and power to achieve success. It is absurd to think, even for a moment, that we are in any way too weak or deficient to acquire the

highest states of perfection ever attained so far even by the greatest sages of the past. We must march on the path of realisation like a brave soldier with full faith and confidence, and disappointments weaken our will and shatter our firmness. He alone is weak who lacks self-confidence.

92. CONSCIENCE: RD-45,46 II-258

Some persons say that conscience is their guru and they follow it. Conscience is made of Manas or mind, Buddhi, or intellect, chitta or consciousness and Ahankar or egoism. Unless all these are purified and come into balance, conscience cannot give the true voice. So purity is needed in all the faculties of the mind.

93. CONSCIOUSNESS: TC-22,23 II-41,42

Consciousness is spoken of as of three types, conscious, subconscious and super-conscious. They are, however, the broader divisions and there are still innumerable levels of it in each one. The effect of the activities of the lower consciousness settles down upon the sub-conscious mind forming fate. The first thing to be under-taken is therefore the correction of the lower conscious-ness by right thinking and practice so that it may itself be converted into force to bring the subconscious mind into a state of splendour. This brings us to the state of super consciousness. If the word superconsciousness is modified as super subconsciousness it will be easier to understand its further effects. In short, various states of consciousness, one after the other, carry us along beyond Trinity and even beyond Reality.

Either we ourselves thought of it or the environment pushed us that way, any how we leaned towards animate consciousness. But so long as the sense of consciousness lingers, the idea of worldliness exists.

The starting point of prayer is in fact a state of consciousness. Though consciousness is present at every step, yet this one is the higher and superior. I do not take up the subsequent states for it would be very difficult to grasp them, and the final phase• cannot even be conceived of in any way. Oneness prevails there in full swing. Prayer comes before this

state is entered into. These three stages, or two and a half, as one might say - because after that 'Awareness' is lost, may for the sake of understanding be taken as the entire space from the beginning to the end. The intermediate state is also implied in it. This, which I have termed as the beginning is in fact the real abode. Perhaps there may be some difficulty in accepting it as the beginning or the first stage of prayer. This preliminary stage may appear to be a superfluity in -comparison with its final phase. Consciousness is the root cause of life. The body consciousness and the soul consciousness must both necessarily go away.

94. CONTAGIOUS: I-157

I wish every one of you to become contagious, in a sense, so as to cast a deep impression of yourself wherever you go. The effect may flow out from you automatically like a contagion. "Whomsoever I saw was enchanted; whomsoever I thought about has been attracted; whomsoever saw me was converted". With such good souls for our mission, the mission is sure to shine.

95. CONTROVERSY: SM-10, 13

There has been a great deal of controversy over the question of the existence of God, the Ultimate Reality. The real problem to my mind is not proving or disproving the existence of an Eternal Absolute but that of defining it in an adequate and satisfactory way.

I believe that the controversy over the question of God is a fake one. It really arises due to mis-conception with which God has become loaded in course of the history of the various cultural groups of humanity. The need therefore is to give up the impulsive approach to the problem because it blurs the vision and thus impedes the progress of man towards his goal.

96. COTTAGE: I-163

You are always welcome to my humble cottage, a cottage which is so badly dilapidated that none perhaps would like to rest in it, even for a while for fear of being drenched all over by the light shower from the base leaking in all through.

97. COVERING: I-95 II-161,162,178,179

Man was perfect when he was born. His activity has formed a world in himself. The reason is that the workman had sent us pure and crystal clear. When the soul put on the clothing of body then alone its reverse form appears in the form of covering. The responsibility of dirt and dust which has come over is upon us alone. We have ourselves formed the samskara's (impressions) which have become coverings upon coverings and have succeeded in covering up like the silk worm in the cocoon.

That is, all this thing became a rope which had come in its form having developed many knots. Different actions of Prakriti are created on the force of soul. Now in these things that is the play of earth, air, water and fire which come before the vision, the vision never went towards that which was the Real thing.

I have had so far numerous coverings one after the other. But the present one which I now have, if observed minutely, will be found to be only a covering of nakedness which is the last, and which when cast off shall not be replaced by another. I wish you all to be clad in the same covering of nakedness. But that is not possible so long as one remains entangled within the charms and attractions of this outer covering, the physical body.

98. COURAGE: II-159

If you want to taste the real nectar of life, come forward into the field with undaunted courage, not minding the ups and downs of fortune. That is the thing needed for our life, not charity and alms.

99. CRAVING: I-11,40,41,68 II-30,38,130

An intense craving is essential under all circumstances and for that meditation is an indispensable factor. If one gets firmly settled on it his problem may finally be solved. The easiest way to increase the intensity of craving is to take it up even in an artificial way if it is not actually present in the mind. In course of time, by constant practice, the artificial feeling will become true and genuine. Special stress is laid upon that the

Abhyasi must cultivate an intense craving amounting to restless eagerness or pinching impatience for the realisation of the goal.

It is emphasised that realisation is not at all difficult for those who have the real craving for it. If craving is there he will come on the path by which realisation can be achieved in a short time. The real craving of man keeps him in constant restlessness, and he works only to gain his real goal.

I am reminded of the words of Swami Vivekananda saying "The human form, longing for moksha and association with an elevated soul, is a difficult job to secure". It is no doubt exactly so. There are of course very few who really crave for moksha or any higher aim. But the longing of the type which may amount to intense craving is still more difficult, and rare too. But even intense craving for the goal may not alone be of much avail unless one has got closely attached to one of the highly elevated souls. Now suppose this also is there, even then one thing remains wanting therein, and that is the abhyas or the practice. Thus all these factors having come together may alone be helpful in the realisation of the final object. This is the well-considered opinion of all the great saints.

I prescribe the easiest means, still some people do not pay much heed to it. The reason may perhaps be that they have no real craving. When craving is created (May God Will it so) the attainment of the Goal becomes a question of no time.

100. CRAWL: II-237

The beloved can make the lover crawl in any way she pleases. Even the crawling, too, the beloved teaches the lover. And the spirit of crawling also the lover receives, from the beloved. We have received this crawling from Him alone whose remembrance excites the devotee with extreme restlessness.

101. CREATION: RY-3 RD-118 SM-17,18,26 Inf.1 I-184,209,210

The world is in existence from the time immemorial and the correct date is not to be traced out although certain persons have attempted to fix down the Srishti Era. The only thing before creation was Divinity in its

pure and original state devoid of all solidity and grossness and every object in its essence was merged in it. Before the time of creation the only thing in existence was the root cause and the whole universe as we see it today was merged in it in the most subtle form; everything losing its individual identity. Now the centre, like the tiny seed of the tree included within itself the whole of the universe, in the most subtle form. It was thus the extremely abridged form of the same expanded manifestation as we see to-day. Thus the centre, the latent motions and the entire creation in the most subtle form all combined together as one unit, led to be the cause of creation when the time came. Before the creation came into effect, there was only latent motion around the centre and adjacent to it, and in it was present the idea of creation. You may call it First Thought or Initial Knowledge (Avidya). It may also be called motion, kshoba, vibration or force or anything for understanding. It was the ultimate cause of creation and of everything else necessary for it. When the time of Creation came, the idea which lay hidden or sleeping in the latent motion matured and churned up the whole motion and created force or power which rushed out in the form of cells or egg like things.

When the time of creation came, preparations commenced, currents flowed out, vibrations intensified, formation of knots (Granthis) started, momentum, gathered, churning process set in and actions and reactions began and continued till objects began, to assume individual forms. The process of creation thus came into full swing. Animate and inanimate objects began to come into existence. In course of time all objects came to light and the universe was formed. The ultimate cause of creation is centre. A person of calibre who is swimming in the 'dreary waste' of the Infinite can perceive and understand it correctly.

Strictly speaking, it is we who have set up the creation by providing the material which formed its basis. In it the function of God was but nominal except for the primary stroke of will which stirred up action (kshobha). The actual root of all things in existence was matter which existed in essence form, just in the same way as the root of all machinery is the iron ore under the earth. The stroke of will was full of high velocity, which is

still there and shall continue till the end. In this respect the beginning and the end of creation are like the two extremities of the same velocity. The middle space comprising the real force was the main instrument for bringing into the existence the entire structure of the universe. It possesses immense power and gives out shocks like those of an electric current. A middle portion serves as the centre. A little below there is the chief activating force which serves as the cause. There is also another point, where something like an animating force exists in proper moderation. The higher we go above the central point the dimmer becomes the force, and this serves to indicate our closer proximity with the Real. The dim force is that which falls to man's lot while the stronger force at the central point falls to the lot of avatars who are fully charged with the condition of the point.

102. CROOKED: SM-84,85

Many Swamiji's who start the profession of Gurudom as soon as they put on the ochre coloured uniform, complain that although their disciples listen to them with interest yet they remain as crooked as the tail of the dog afterwards. The reason is obvious. Either the Swamiji does not exert his will or he has got no power. They prescribe many laborious and brain-taxing practices and leave their disciples to their own fates. Neither the teacher knows the result of the practices nor does the disciple care to use his discrimination. The result is grossness and dullness of intellect on the part of the disciple, and corruption, degradation and normal turpitude on the part of the Gurus who are only conscious of their right to teach and quite unmindful of their right to teach and quite unmindful of their duties and responsibilities.

103. CULTURE: II-197

Education causes only an expansion of brain, whereas the most essential factor for the expansion of the mind is culture which puts the channels of our thought and actions in order. Mere reading of books without a close study of the Heart's book is of no avail.

104. CURE: A-136

A saint remarked that I was all right and was to improve my physical health (I was then a victim of gastric ailments). He asked me to contemplate that the Ganges which contained all colours was flowing, and from among all those colours that particular colour was penetrating into me which was the cure of the disease. He further added that this was the way to cure any other person who is down with some disease. With the help of your plexus you should inject that colour which is the cure for that trouble, into the body of the subject, through the particular Latifa or centre which is the plexus of that colour.

105. CYCLE OF REBIRTHS: RD-17,20 TC-30

Our next life, whatever' it may be begins after death. Just as prior to our present life, we have had numerous other lives in different forms, similarly even after our death we may have numerous other lives. The cycle of birth and death continues indefinitely. The problem before us is not to find out a solution of our present life but for all lives that we may henceforth have. In the wider sense, it covers the entire existence of soul in various forms, gross or subtle, at different times till the time of Mahapralaya (final extinction). The mystery is, however, explained by people in various ways, but almost all agree on the point that the object of life is to achieve eternal bliss after death.

The completion of Bhog of all the samskaras, formed every moment cannot ordinarily be possible during the whole life. Thus when our life comes to a close we still have a lot of samskaras in store within us. These very samskaras become the very cause of our rebirth, in order to offer us an opportunity to complete their Bhog, but unfortunately, instead of finishing them we add more than we have exhausted.

106. DARKNESS: A-70

I feel darkness inside and outside too. In spite of the light of the sun the notion of darkness is there. I feel the influence of the inner on the outer. No wonder if the inner and outer become one. One thing is always felt on meditation that the effect of the condition of the Master is pervading into my inner self, and that is different from transmission.

During the last month I went on feeling that in every cell of the body a darkness pervaded, and immense power was experienced in every particle of the body. That darkness was not in the form of pitch or total darkness. But its shade was like that tinge of light which one experiences when one enters a room after passing through bright sunlight. In that condition he will undoubtedly feel darkness but he will also find a thin ray of light there. This feeling remained from 1 to 11th December.

107. DARSANA (VISION): I-57,58

Generally, people take Realisation to mean a mental vision of the physical form of Vishnu with four hands holding a conch, a discus, a mace and a lotus respectively. Such a type of darsana is only the result of the grosser mentality of the worshipper, for the reason that his own subtler self appears to him in that form, because he had taken up that very form for meditation. In Raja Yoga the state of mind which develops by the effect of Sadhana is quite a different one. In that condition he feels the presence of a Divine force everywhere and in all things, and that brings him into a state of ecstasy. Such is really the true state of darsana (or divine vision). Let people peep into it and experience it for themselves.

The attainment of this state of Darsana (vision) does not mean perfection. It is only the first step towards the Divine. How much more we have to go on, and how many further states we have yet to pass through, cannot however be exactly determined. When our final aim is merging in Bhuma or the Ultimate, the state of Darsana can by no means be taken as final.

108. DEAD LEAVES: I-136

People do not try to overcome their wrong habits because they would then have to put themselves to effort or a bit of inconvenience. Never mind; be it so. But if they only adopt the right course for the realisation of their object and are prompted by intense longing for it, none of these things shall then stand in their way, but shall drop down like dead leaves.

109. DEAF AND DUMB: A-39,40

Playing within yourself in your own character, touching your own corner, being absent to your senses. This is the stage which a man arrives at when he crosses his own boundaries. This is not a permanent State. That is far higher than this. It is called changeless condition. It comes during the march of freedom. This is the end of all activities.

110. DEATH: I-32 II-32,33 A-46,47,177,178

Since we came into the world we have never been free from miseries, nor shall we ever be till we have secured our return to the home-land. Even avatars like Rama and Krishna had to undergo miseries so long as they were on this earth. In fact, deliverance from pain and sorrow is the main pursuit of life. Mahatma Gandhi is said to have once remarked "The way to freedom lies through jail". If we take this world to be a prison house the above saying fits in quite appropriately in the spiritual sense also. In utter despair people often wish for an end to life. But in my opinion it shall be far better under such circumstances to pray to God to bestow a life which might be parallel to death.

These conditions can best be explained in a negative way. I give my view in the worldly way. When the impressions of the past become very active, then Nature brings death as a pause for rest, so that one may be fresh in the next life to undergo the results of action. Now we come to the spiritual standard of life. Here death means the oblivious state of mind which rejects all that is there. As to how it happens, I am giving you my own view. The tendency of the mind is that it ejects what it gets. That is why man feels the rush of thoughts all the time. Thoughts are like the dust which flies with the air, but constructs no building because they have no power in it. When you give them power, they become strong like the mound of white ants. Everybody has got life but we have to seek for life in life, which ultimately merges in its own essence.

In the night a thought occurred that I should die now. There was an intense yearning in the heart for death which had the idea illustrated in the following couplet:

Death of which the world is afraid,
 Is a pleasure for me? When shall I die?
 And attain complete tranquillity?

Throughout the day the longing for death, and thought about preferability of death over life persisted. Every thought that came to the mind was of longing for death. Going deeper into the state with the absence of outside feelings is layavastha. There is still greater state which we can safely call "death of Death". A man who reaches this condition never returns after the span of life is over. It is in this condition that the man actually feels that he is dead in such a very subtle way that the idea of death hardly subsists. That means it goes very deep to the deepest core of the being, and the condition becomes part and parcel of life.

Seeing somebody dying my heart also longs to die and this state has intensified after my Master's Mahasamadi

111. DECLARATION: SM-6

Our Master's declaration is that a sadhak 'can reach such a state of liberation not only in one and the same birth (life time) but (even within a shorter period if he is a diligent worker and has got a real guide. This he proved also, but the proof is impossible to be given in words. Our experience alone can show it.

112. DEFICIENCY: I-79

Often people ask me to infuse into them the Godly force or energy upto the highest degree all at once. To be frank I am always eager to do so but to my regret I seldom find the necessary capacity in the abhyasi. The delay caused is only on account of that deficiency and for that I cannot be blamed as a miser by any means.

113. DEGENERATION: RY-14

It is a Hindu belief, and a correct one too, that when we first came into being we were complete. And we were all in close touch with the Almighty. As time went on degeneration set in with the result that we

now find ourselves in the lower stratum of humanity. Who created these things within us? It is only we and nobody else. It is we who have undermined ourselves; it is we who have thrown ourselves in the gloomy dungeon, far -far away from the Godly kingdom, making thereby a network interwoven by the fibres of our wrong and vicious thoughts. We began to weave our own fibres of different hues and colours and we are all the time with them.

114. DELIVERANCE: II-238

Constant remembrance is firstly that which you are doing. Secondly, when the brain gets tired, the remembrance of That will produce the same effect. The object is deliverance.

115. DELUSION: RD-96 II-87

Inducement based on outward show of knowledge, eloquence or power, promotes blind faith which in most cases leads to disastrous results. A conscientious man will never allow himself to be led away blindly into delusion by such false impositions which have no real significance in the spiritual field.

If unfortunately, you get yourself attached with one who is not upto the mark, but has caught you by his learned discourses or display of miracles, your blind faith in him will lead you quite the other way to mere delusion and deception.

116. DEPENDENCY: II-264

As for myself, I have always been a dependent of my Master and I would accept subordination to that person under whose subordination my Master orders me to remain. I through this dependency alone I have been able to develop such will power, which is but my Master's gift, that I can prepare thousands of persons for spiritual training within a second.

117. DEPOSE: A-146

What will be the state of displeasure and wrath of a Master when a servant of his boasts of possession of power in his presence and behind

his back? It is just possible that on account of his pride and act of usurpation he may be discharged from his post. But another servant, because of his eternal nearness and personal closeness, and because of his services, may find such a hold upon his Master that all the powers may be given to him by the Master. And if that servant uses those powers in such a way that he associates the name of the master with every action, I feel that occasion will never arise for any misgiving in the heart of the Master, and he would never feel that his kingship would suffer, and so he would never depose the servant from his office after forfeiting his powers.

118. DEPRIVE: II-220

Personally, I am of the opinion that if we are deprived of all things necessary for the upkeep to worldly life, and in its place the inner life which is worth having is given to us, we are in no way the losers.

119. DESERVING: I-18,19 II-130,132

They do not like to free themselves from their egoistic feelings. It is just possible that they might be under the impression that to put them on the right path, and to give them higher approaches, forms a part of my duty towards them. It may be so to some extent, but then at the same time they must also bear in mind that they are to make themselves deserving for it.

As the world is transient everyone has to depart sooner or later but some go without any load and some with load. Most of the people depart leaving wealth behind; and because of this alone their memory remains fresh in the minds of their heirs. But the earning of the spiritually perfect man is something else. Unpossessed, he goes possessed. Unpossessed means that the search of the possessed by becoming unpossessed is the search of the one by becoming alone. He has no concern with comforts, luxuries, successes, and pleasures of the world. He is liberated from its bondage in his life time itself. Possessed means that he takes along with him bread for the way, that is, the real essence of his spiritual earnings. He leaves his spiritual earnings to his spiritual inheritors. Just like the house holder; and each receives the quantity in proportion to his capacity, and the remaining is swallowed by the descendent. And this reaches to

initiated members only, because legally the spiritual off-spring alone deserve it. Some part, of course, reaches those also who had special love for their teacher and who have attained, "Laya avastha" and this is right too. In spirituality the share goes to the deserving, and that is why abhyasis are repeatedly exhorted to become deserving of that thing; and for that two things are required; love and obedience. And both these things are interdependent.

120. DESIRES: TC-29,30 R D-32 II-234,265,266

A man have desire for gaining the goal of life. Actions of nature against sukshmata shine out as desires. Our desires are the main cause of miseries. So, the only solution of miseries is the curtailment of desires. Fewer the desires, lesser shall be our miseries. But to become desire less is another problem. Desires form a network which we are entangled in. The more we try to get rid of it, tighter become the fibres of the net. The only way to free ourselves from the entanglements is to divert our attention from them and fix our eyes on the very real thing. If we cultivate a habit of remaining unmindful of them, they will soon begin to disappear from our view and consequently our miseries will be minimised. Reality alone will remain constantly before our eyes and everything else will lose its charm or significance.

I have to make divisions to explain will and desire: (1) Animal Plane, (2) Mental Plane, (3) Spiritual Plane. These are the kinds of desires. Desires are good as well as bad. Bad desires are connected with passions, sex etc. Greed etc., also can be included only in this type. In desires of mental plane is hidden the secret of self-aggrandizement, self-progress, self-ability etc., when these things are carried on to the spiritual plane, one is reminded his duty, and is worried about getting out of the snare. The tendency is diverted towards god – Realisation. It is the same tendency which was once connected with the animal plane, but as duty is included in it, it would be wrong to call it desire.

A desire, when satisfied generally creates another to follow in its place. We are seldom free from them even for a moment. These desires mould

our physical and mental actions and lead to the formation of sanskaras (impressions) adding thus more and more coverings to the soul. Our efforts to satisfy fresh desires lead to continuous additions. Their impressions remain on our causal body so long as they are not wiped off through the process of 'Bhog'.

Will is connected with the mental plane because you begin to act mentally, thinking of the goal in view, and this continues till the end. It goes on getting new life in every region. It acts quickly to the extent it is pure and becomes free from doubts. That is, its potency goes on increasing. Now, its actions are effective in any of the worldly spheres called Mahamaya. Afterwards it is turned into the pure original, form, a jewel indeed. Reaching this level it becomes very easy for a man to transport any one from one spiritual plane to the other within no time.

That is called desire, the fulfilment of which brings pleasure to the heart, while its non-fulfilment brings sorrow misery and pain; and the enjoyer of it is you alone, and yourself alone the doer.

121. DESIRELESSNESS: R D-36 I-132 II-139,198

Desire lessness is a virtue and essence of education. It is a spiritual stage and can be attained with the simple process of constant remembrance with unbroken chain of thought.

The end of desires means the stopping of samskaras (impressions) which are to be worked out during the course of our life.

If you "try to give yourself up to God like a dead man in the hands of the dresser" you can overcome the desires. I shall offer a simple method and it is "think your desires to be mine, not yours".

122. DESPONDENCY: R Y-61, 62 RD-46

Always look to the bright side of the picture and one should not, at any rate, submit himself to the feeling that he cannot attain the goal. Iron will is essential for the purpose. He should not be led to the feeling of despondency which is a great obstacle in the path. The cause of despondency in the spiritual field seems to be that people generally think

it to be the most difficult and intricate thing. What we have to gain is really a very simple thing within our easy reach. It is merely a misconception which, if wiped off, will remove despondency altogether.

We should meet reverses with a brave heart and should never give way to the feeling of despondency which is the worst drawback and the deadliest poison to spiritual life.

123. DESTINATION: RD-7 SM-12 II-20 I-75,191

Religion is only a preliminary stage for preparing a man for his march on the path of freedom. The end of religion is the beginning of spirituality; the end of spirituality is the beginning of Reality, and the end of Reality is the Real Bliss. When that too is gone we have reached the destination. This is the highest mark which is almost inexpressible in words.

Our final destination is where neither air nor light has any access. It is a perfectly lightless place without any motion or activity. I am trying to take you all to that sphere of dreary desolateness which is beyond conception, and which is possibly the last limit of human approach.

The soul is longing to feel its real nature which has gone out of sight, and this insignificant being is seeking his fellow-pilgrims to march on the path of freedom. My desire, my longing to get the fellow-traveller is only for the sake of helping him to reach his destination safely. The idea may seem foreign to you at first sight. But, if you pause a little to consider the problem of destination, you will surely come to the conclusion that you are sailing towards your own home wherefrom you have been snatched away by the "irony of fate".

True bhakti is devoid of any physical desire related to sense. It is attached by the real craving - a craving which when fulfilled does not give rise to another in its place but puts an end to all cravings. It is in the true sense the reminiscence of the homeland which is the final end of our journey. As a rule the reminiscence of the home will keep the remembrance of God alive in our heart and vice versa. It is in fact an end which is endless and the craving for it is beyond the range of materiality, not to speak of the

senses. It is what is commonly understood, as realisation, oneness, destination or the end.

124. DESTROY (-UCTION): RD-136 II-267,268

The reading of Nature in the clairvoyant state indicates that the destruction of the undesirable elements in the world has already commenced. Such examples have occurred many a time before, during the period of existence of this world. Destruction is accomplished through various means. It may be through war or internal feud, through heavenly calamity such as volcanic upheaval or through similar other causes. The time is now ripe for its final phase and the world is rushing towards it with headlong speed. The action may come into full swing by the close of the present century but some of the events enumerated below may take a longer time to come into effect.

Anger and passion are the creation of the Divine. Lobha-covetousness, and Moha - undue attachment, are man's creation. Nobody can destroy God's creation, but we can only modify it. Destroy your own creation.

People have no faith in God and this is a sign of spiritual suicide. People say that the crops now-a-days are not good, which means that God has now grown old and so He does not remember certain things. But the people do not understand what confusion they have created in His work, with the power given by Him. Actions are proportionately continued. Now, our actions went against the Nature and created a mess in the environment, whereby our own throats are being cut. These things now require to be cleaned, which is being done to a certain extent and will be continued. It has all to be done by you people only, and unknowingly every saint does something.

I have courage and by my Master's grace there is nothing lacking. It will not require another second to do it. I have written all these things so that you people may also develop courage in yourselves. But I do not do this because those who have created all this mess by misuse of their powers

may reap the fruit of their actions. Nature also wants the same thing. Destruction is bound to come and it has started also, and these are the causes.

Signs are evident that the destruction of the undesirable elements in the world has already commenced. Such examples have occurred many a time before, during the period the existence of this world. Rama's war against Rawan, Noah's flood, and the battle of Mahabharat are some of the many instances.

125. DESTRUCTIVE EYE: RY-56,57 II-105

There is a third eye about which it is said that if opened, it could destroy the whole world in a moment. This destructive eye which is generally associated with Lord Shiva, is actually situated in the back portion of the head in the occipital prominence below the central region. It is the crude form of the centre - the reactionary thing. Havoc can be wrought and the world can be brought to decay or utter destruction by its effect if thrown forth. This destructive eye was kept open by lord Krishna for 18 days in the battle field during Mahabharat to the extent of destruction required at the time. It will be opened once again. Lord Krishna had come for the change. He saw the atmosphere growing poisonous due to the existing elements at that time. He ultimately contemplated the scheme of Mahabharat. He began to destroy those elements by his will force twenty four years before the actual incident took place. When the time of Mahabharat came and the warriors were on the battle field, he opened the destructive eye at the spot. The signs are again now visible in the horizon, of course not as coarse as they were then; darkness is prevailing, poisonous elements have entered the cosmos, world is demanding change, for which duty has been assigned to somebody by Nature herself.

126. DEVOTEE: Inf.37 TC-17,53 A-134 RD-114

There was a man who never saw his beloved. He fell in ardent love merely on hearing about the sweet manners and beauty of the beloved. Only this much is known about the beloved; that she is at a far distance which cannot be measured even by the comprehension. There is only one hope

left, that the bliss of seeing her is destined. And he (the Lover) remains restless in his memory, having ties of love in this condition. His dearly beloved is far away from him. And only his remembrance in extreme proximity is available to him. Such is the condition of this humble self, and it seems to be the state of a devotee.

A true devotee is one who loves Him not for any favour or worldly interest but merely for love's sake. He always remains in a state of complete resignation to His will. He is perfectly contented with all that is bestowed upon him whether good or bad, joyful or unpleasant. Joy or sorrow is meaningless to him. Everything is a boon to him from His beloved. Such complete resignation and unquestioning attitude in all matters is the highest type of Devotion.

The devotee makes himself known to the Master by the current of his own power. Now by the effect of devotion that which is with the Master begins to flow towards the servant through the medium of the connecting link set up between the two. Gradually everything of the Master begins to flow into the serf. In the beginning the devotee (servant) had only conveyed his own cognizance to the Master. Subsequently by the effect of devotion the Master began to adopt nearness to him, which went on developing till the thought of actual communion began to pervade within him. Divine revelations and Nature's commands then begin to descend upon him and the first phase of initiation thus comes into effect. Now further on it is a mystery; the tongue is tied up. Generally; people think that devotion makes us slaves, but here the invertendo rule comes in again.

We have been saying out of devotion that there is providence in the fall of a sparrow and not a leaf trembles without the divine will. And that is a fact too. But if I say, that God too does not move without the will of his devotee, I do not know what the wiseacres of saints might think of me. But that is a fact beyond doubt and a fact must be declared in order to reveal reality. For myself I may say that since I started practice at the feet of my Master, I have taken him to be my all in all and may this feeling of mine continue for ever' It was he who brought me deliverance, so I remained unattached with everyone else.

127. DEVOTION: SM-66,68 A-43 TC-42 RD-102 I-164,187 II-53,110,139

What is the oil for Abhyasi? Devotion'. Constant remembrance brings devotion nearer, and it is the seed from which oil is obtained.

By the instrument of Devotion one soon becomes attached to the beloved. The thought of beloved is there, and this helps a man to go into deeper consciousness.

The perfection of human nobility lies in the devotee's being always within the sphere of devotion. By devotion we establish a link between us and the Master, which serves as a path for us to march on.

Devotion makes our passage smooth and creates a channel for Godly current to flow into our heart. It removes dirt and refuse from our way and facilitates our march along the path. The refuse is really the effect of the conflicting ideas which create disturbances and worries in our minds.

Constant remembrance, in fact, is a natural development of meditational practice and it acquires efficiency when the abhyasi has become devoted to the object of meditation or constant remembrance. It then ceases to be dry abhyas and becomes a luscious absorbing engagement.

Devotion and love, of course, remain so easy and yet so difficult of achievement at once. Real devotion has no tinge of affection in it and goes hand in glove with enlightenment. In the initial stages the devotee may be conscious of his feeling towards the object of his love; but at higher stages the foam and fury is dimmed to the extent of an almost total loss of its awareness at the ultimate stage. The superfine level of devotion may be spoken of as total self-surrender, from which the awareness of surrender has entirely, been withdrawn by the grace of the supreme Master Himself.

The problem of practising devotion, surrender etc., in a natural way is there. For this purpose it is said that one can love another person of his

own species best. So the Guru is taken into account as the personification of the supreme. In my case my Master was the only object of my love. I was not a lover of freedom or peace or perfection or anything, but only of Him and Him alone. My Master was no doubt worthy of it, being the fittest man to be meditated upon and be devoted to. He was altogether free from egoistic feelings, desires and worldly entanglements, and devoted only to his "own self". This phrase refers to a spiritual state of a high order not commonly bestowed upon man. That was the reason why I loved him as best as I could. I tried heart and soul to get myself merged in him in toto and this had been the life pursuit for me. It was because I got a master who was unparalled and matchless. For the results achieved therefrom I have no words to express. He is the Infinite Ocean of Grace in which we have all to merge. May it be accessible to all earnest seekers.

Lashing in the wave of Almighty with unawareness of the fact of what I am doing and for what I am doing it. The highest type of Bhakti is the unawareness of oneself, and of the process.

A sense of sameness having been developed by the effect of remembrance; it begins to appear that He Himself is absorbed in our remembrance. This feeling having become permanent introduces, the condition of a transcendent state of devotion. At this stage the lover himself becomes the beloved and this must necessarily be when the guru and the disciple are correlated in the real sense. As a matter of fact, remembrance is almost akin to the vibration which had developed at the time of creation for the purpose of bringing existence into being. To get oneself merged in that primordial state of remembrance (the vibration) is not everybody's job. Only a rare personality may be capable of this. But that does not mean that others should not try for it.

128. DHARMA SASTRA: A-161,166

The heart is desirous of following the dharma shastra though I know only the name of it. But a hundred thanks that one such condition persisted in seed form which gave this feeling that all the duties of religion were present in it like a silhouette. By and by this condition becomes

established inside the heart as when water soaks into earth and only dampness is visible, as if the property of the water is taken away by earth. When anything against the dharma shastra is committed by me the heart filled with hatred tries that such a thing may not be repeated again.

The elements of following the dharma shastra had been inculcated in my thought, and would force me to follow dharma shastra as a result of their interplay. This condition is felt constantly, and even now the mind longs to follow it. But I do not know anything except the name of dharma shastra.

129. DIARY: A- 22, 23, 45

I used to write my condition to my Master, but I did not keep copies when he ordered his disciples to record their spiritual condition in a diary, I started keeping a copy of it also.

The chief purpose of the diary is that an abhyasi may remain attentive to his condition because he has to write about it. When an abhyasi remains attentive to it, his Anubhava or experience develops because concentration is there. Concentration is the Divine instrument for revelation.

One surprising phenomena which I have noted at the time of recording my diary for your perusal is that while writing, my condition becomes dull and inactive, and some inner condition comes to the fore and gives its effect. This gives birth to a feeling similar to that of man has not taken wine but has only smelt it.

130. DIFFICULTY: I-21, 22,131

There is yet another difficulty for me and it is that most of my time remains occupied with you all, on account of which I do not get sufficient time to devote to the Godly work of a general natures. But who are those who keep me thus unnecessarily occupied? They are mostly those who have not in them the least craving for the Divine, in the true sense. If they only manage to 'submit' in the proper sense, much of my time can be saved. No doubt, they want to have it, but they do not want to devote

themselves to it with love and devotion, though I for my part do not mind this in the least since I feel myself ordained to it. If they only take pity on me for all my services, even then I may have a chance to save some of my time to devote myself to other affairs.

You have written to me that you feel worried when you are short of money. This is no doubt troublesome, but then there are two aspects of it; the one when man gets agitated and perplexed, and the other when he remains steady and composed in a spirit of submission. Both make all their efforts to overcome the difficulty, but there remains some difference still. Let us take the example of a sick man who is attended by two of his servants. They tend him, serving food and medicine at the proper time and look to all his comforts. But one of them is greatly preplexed and upset by his serious illness while the other is quite composed and steady. The one with a steady and composed mind will be more helpful and rendering better service to the patient than the other, although both of them are serving him honestly with a heart full of love. So must it be with you in case of your household difficulties, the solution of which can be better arrived at when you are calm and composed. We should ever go on with our work with a sense of duty in submission to the will of God. This will give you a taste of the nectar of real life.

131. DIGEST: I-146,202 II-109,218

As a general rule the spiritual journey is covered by stages taken up one after the other. One always finds room for advancement at every stage.

The method of counting the leaves of a tree will never enable you to have the taste of the fruit which it bears. If you want to analyse the leaf, it is better to analyse the very fruit which it bears. The modern means of analysis are to test it in laboratory, and the ancient way is to eat it and digest it to feel its effect. So, you must develop the capacity to drink the ocean like Agastya Muni. If you go on drinking the water from petty rivulets it may never be possible to get time and age to swallow the whole of the ocean, nor even to reach its very shore.

Undue haste in pushing up an abhyasi on the path of progress must be avoided. My Master also took precaution in this respect. He probably never did so in my case. However, on the special occasion of his departure from this material world, he poured out to his disciples so much that it could not be digested by them even during all this long period. This I discovered when I had my inner vision opened by His kind grace. Consequently, all of it got absorbed into me, since none of the others possessed the capacity to digest it

132. DIPLOMACY: SM-2

The age of diplomacy and stratagem is now passing swiftly. By the end of this century a great change is bound to take place. Every one must be prepared to gladly welcome what is destined to befall and should come to the path of spirituality whereby his welfare can be assured and is promoted. People may grasp this greatest philosophy or not in the beginning but in due course of time they will surely begin to realise as such.

133. DISCIPLES: RD-71 SM-70,78 II-184,186

It is really the look out of the disciple to devote himself to the service of his Guru with love and devotion, and it is not the right or privilege of the Guru to demand it.

Sages have classified the disciples under two main heads, the Manmat and Gurmat. The former are those who approach the Guru with some particular worldly end in view such as relief from misery, desire for wealth etc. They submit to him only so long as they are hopeful of satisfaction of their desires. When they meet disappointment in this respect they are off. For such disciples the question of submission or obedience does not arise, what to say of surrender. Gurmat disciples are those who obey the commands of the Master in all matters and try to submit to his will in all possible ways.

Disciples may be classified as: (1) Self-seekers or selfish disciples are those who want to gain their ends. They take up the pursuit for the fulfilment

of the yearnings of their senses (needs). He will rush to a Mahatma with the idea that he would get material benefit by that contact. Such persons who are concerned with worldly matters do not do any work. They join the satsangh to achieve their selfish ends. They get things done by flattery. After that they will creep away. If their work is not done, then also they turn their back. They have nothing to do with love and attachment.

(2) Fazli type are those who sit for meditation occasionally, if they are in cheerful mood due to the pleasant atmosphere. They have no attachment of heart whatsoever. Time passers who take up to practice as a pastime or kalakshepa belong to this category.

(3) Ahli type are those in whom there are samskaras of higher type of worship and who want to worship and want to continue it. Some among them may progress and reach the position of the devotee. This type is regarded as followers who try to follow the Guru's directions.

(4) Devotee or earnest disciple is one who loves his guru intensely. He always keeps himself internally connected with his Guru. Men of this type possess all those Qualities that should be present in a disciple. Those who try to follow in the steps of the Guru and try to Copy him, from among these devotees rarely one or two acquire the condition of Murad. (5) Murad, a devout disciple is one who has become the object of love of his Guru. In other words, the Guru's attention is always centred on him. He can also be called a beloved person and such people are rarely found. In these days, Murad's are seldom found and likewise Gurus also are rare.

134. DISCIPLINE: I-65,82

Discipline is the elementary step of surrender. If it is not possible to adhere to mental discipline in the beginning, one can take up at least the physical discipline to start with. After that mental submission will begin to develop by itself when he has set his foot on the lowest rung of the ladder the next one will be in his sight by itself. When the pursuit is taken up thus, love and devotion will begin to develop automatically, especially when one is convinced of the merits of the teacher.

The next important thing to be kept in mind is the moral discipline which every one must be very particular about. He must never do a thing which might bring a bad name to himself or to the sanstha he belongs to. His way of living and dealing with others should be simple, unassuming and cordial, inspired with a feeling of love and Sympathy for others. This will be a source of satisfaction and peace to him as well. One should lead a simple and pious life absorbed in constant Divine consciousness, discharging properly at the same time all his worldly responsibilities and duties.

135. DISCRETION: RD-112

In the earlier stages of submission, we reserve to ourselves the right of discretion and are, therefore, responsible for all our actions whether good or bad. At a higher stage of self-surrender such a discretionary power becomes almost extinct and a man does everything thinking it to be his Master's will. The question of right or wrong does not at all arise in his mind for it becomes absolutely certain that by following his Master's will, he is doing the only right thing and he does nothing but the right, feeling it to be his Master's will.

136. DISEASE: I-148,149 II-164,165 RD-20

Rest assured that diseases never enter the body of the abhyasi through our process of transmission. On the other hand, it has often been experienced that some of the diseases do go out by the effect of the process of purification.

I say again that if there were no disease none would have remembered the health which was in the beginning. Only the patient can value health with regard. By getting liberation from this alone the symptoms of health are created.

We forget that pains and miseries are only the symptoms of a disease but the disease lies elsewhere.

137 DISORDERS: I-31,127,128

Though people see their own disorder still they lie reposing on the unbalanced pillow.

There is a house which has all things in it upset and scattered all over, while another has everything in it well arranged in proper order. Naturally the former will be said to be in a disturbed state and the latter said to be undisturbed and regulated. Similar is the case with this human frame or the house we live in. there are numerous things kept in it. They exist in the form of results of the actions of the various functionaries at work in the system. If they are let loose to work independently according to their own trend or inclination, their actions will mostly be unregulated and disturbing. They, therefore, require a strong masterly hand to keep them in check, and this generally remains wanting in most cases. It is only in this respect that we present the picture of a house in disorder. The same is but usual in most cases.

138. DISSOLUTION: A-138

ALL the conditions that you have mentioned are worthy of thank-giving. This is the blessing of dissolution of nothingness, after which God willing, the bliss of eternity will be conferred from that august shrine. Eternity is bestowed in keeping with that degree and condition which prevail in the state of dissolution.

139. DISTURB (ANCE) (-ED): RD-32

The disturbed state of mind is more often due to the tyranny of one's own heart and to a brooding nature. A habit, once formed and strengthened by the force of will is usually difficult to overcome. Sometimes if gradually drifts man down to the lowest level of degradation.

If our mind comes to a harmonious state circumstance and environments will have no effect on it and there will be no disturbance within. Peace and tranquillity shall reign all through under all circumstances. Passions, excitements and desires will lose their intensity and sorrow, joy or misery will disappear from the view.

140. DIVERSION: RD – 99 TC-36, 37 I-134

Since the diversion of thought is beyond the capacity of a common man, he should attach himself to some great personality who is himself firmly established in the highest plane beyond all the possibilities of a fall. The downward tendency of thought indicates that one has descended to a lower plane, assuming a grosser form. In such a case it is quite essential for him to get himself attached to one of his fellow beings with faith and devotion, so that his downward tendency may be mended by his influence. This will relieve him of all distracting thoughts. He must also cultivate habits which might be conducive to his efforts for shattering the network. For instance, the ears should attend only to noble talks, the eye should only that which is pious and good; the heart should be inclined only towards that which is virtuous. There may be many such other which will automatically come to his knowledge if he is after it. Besides this he must also put in his own sincere efforts to shatter the net. At every stage there are practices and meditations for this purpose but a strong will and confidence are essential everywhere.

Diversion from the path of duty is in fact not due to circumstances or outside engagements, but only to the misdirected activities of the undisciplined mind. Mere consciousness of God cures many of the evils of the mind and removes difficulties from our path.

Often, I feel restlessly impatient to see some of my associates physically. That must be due to the intensity of feeling they entertain in their heart for me. Sometimes when this feeling gets subsided in them I too feel a bit slowed down. The intensity of the feeling of restless impatience is the only way by which we can strike at the very base, the echo of our thought, and create ripples in the waters around. I like to remain absorbed in the thought of you all that may in a sense mean my diversion towards diversity.

141. DIVERSITY: I-34

The divine will to effect creation began to manifest itself. The thought of diversity which was opened to that of unity became active, and began to

acquire prominence. Activity sprang up. Both combined together increased the force and action started.

142. DIVINE CURRENTS: TC-13, 14, 26, 27

The currents which descended from the origin began to grow thicker and grosser. Solidity implies grossness and it has no life. Life is in a dominant state in the divine currents. Man associating them with his own karmas begins to get engrossed in them.

Our first and foremost commandment relates to the proper observance of Sandhya and Upasana. By following it we begin to draw in power which we have finally to attain in due course. When the Divine currents began to flow, their actions and counteractions created a state of grossness which led to the formation of atoms (Anus) and sub-atoms (Paramanus) in their particular forms and shapes. The continuance of the flow created heat which was the very basis of life and which gave further stimulus to existence. But though the heat remained in existence, its force got diverted downwards when we have sprung up from that which is the greatest and the best, the level next to it will naturally be called lower or lesser in comparison. This brings into our mind the idea of high and low. When the downward tendency begins to get diminished, the very same thing which had been continuously pouring heat into the particles helps to direct them upwards, wherefrom their existence had started and the heat created by the effect of motion makes it lighter still. A lighter thing always tends to rise upwards or in other words, it moves towards its source. Thus everything that comes into activity by the effect of the Divine flow tends to fly towards the origin.

Man has also inherited the same tendency, so when his downward tendency is checked the thought of reaching the origin automatically revives in his heart. This is why he begins to feel inclined towards Sandhya and Upasana.

143. DIVINE EFFULGENCE: RY-34, 35, 77, 164 I-220, 221 II-28, 29, 26 A-54, 55, 62, 95

In our system an abhyasi is advised to proceed with meditation on heart thinking of the Divine light there and that it is attracting him. It is to be a mere supposition of light with the thought of Divinity at the bottom. The Real light carries with it no idea of luminosity. It refers only to the real substance or, more appropriately "substanceless substance".

A saint said that my being had entered the Tejas of the revered Master and I ought to be thoughtful of Tejas. I thought about how to meditate on Tejas.

A spiritual state commenced, in which the effulgence of Guru Maharaj was pervading all over and the condition of this effulgence was very pleasant.

You are now definitely under the guidance of such a one (who is permanently settled in the infinite and keep alive the remembrance of the homeland in the heart of the abhyasi) in the form of my great Master, whose effulgence, if keenly observed, will be found spreading all through the world. If only one ponders seriously over it he will find it in full in every nook and corner.

Divine effulgence too now vanishes, though still there remains something. But where? Only a little way off and then that too gives away. It means you are now making preparations for entering the stage you have to attain. The limit of Divine effulgence extends only a little way farther, beyond which remains mere conception. Go ahead and that too is gone. Expression now fails. The region of mind is crossed. The descent of Divine light and effulgence is a blessing of God.

We proceed on from quality to substance, and thence to its ultimate. For the practice of remembrance, we therefore take up the quality and rest our thought upon it, meaning thereby to proceed up to the possessor of the quality, and then further beyond to its ultimate. This is the natural course and highly effective too. I have devoted the major part of my life to constant remembrance.

144. DIVINE EYE: II-103,105

There is an eye shaped knot in the forehead of man which is connected with divine sight and which is known as the third eye of Man. In this knot which is called the pineal eye, three colours are observed. The front portion is bright and its composition appears like sandy grains. This outward portion is the seat of intellect. The part behind it, that is the middle portion, is of a dark violet colour. The hind-most portion has a reddish colour and this is the seat of Divine Intelligence. In yogic practice, this outward right portion opens up first of all. When a person obtains complete entry into it, then the middle portion starts opening up, and it brightens up, but in that brightness a shade of violet colour definitely remains. At last, when the turn of the opening of the final portion comes, that also becomes brighter. A yogi who attains all those conditions is considered a yogi of high calibre.

As one proceeds further, both these colours are gone and only one condition that is brightness, remains. This place is connected with the planet Venus and whosoever attains control over it obtains full mastery over the planet Venus. This knot has no relation with the spinal cord, but is connected with the right side of the heart. When this place opens up fully and all the chakras under it are purified, then the start of Divine wisdom begins. That is why in yoga, this place has been called as the place of wisdom.

A little from this place there is another point, when that becomes active, the experience of the internal things becomes very effective. This means one can feel or know even the good or bad thoughts floating in the atmosphere. This place is also helpful in knowing the internal spiritual condition of others. Its colour is brownish. After reaching this place our intellectual exercise stops and the field of spirituality starts. Once complete merger is obtained in this, its brown colour disappears and this place also becomes a little brighter. The knot after this has no colour. We may call it a little more white mixed with a little grayish colour or, in other words, neither light nor dark. With the help of this we can obtain the knowledge of those incidents which take place in subtle form in the Brahmanda region before they happen in the physical world. But this

becomes possible only when we have obtained full mastery over this condition.

145. DIVINE GRACE: A-169 I-100,151,152,213,214 II-128,230,231

I consider it as Divine Grace if one gets under the charge of a perfect Master. However it depends on your grace to set him into action for your own self.

As a matter of fact what we really stand in need of for our ultimate purpose is only Divine grace. But owing to one's inner complexities, it is almost beyond the capacity of a sadhaka to have it by himself. For that reason Master's help is indispensable. In earlier stages Divine grace flows into the abhyasi only through the medium of Master. As such, it is often interpreted as Master's grace. Whether it comes through the Master's medium or direct it is the same divine grace in both the cases. So long as 1 he abhyasi is incapable of having it direct, it rests on the Master to bless him with it. When he has developed the capacity to draw it direct, the Master's job is practically over, though even then he has to keep a watchful eye on him for the sake of safeguard. This is in fact the real function of a true Master.

As long as the abhyasi is not getting the grace direct, the teacher diverts the grace which is coming directly upon himself to the abhyasi.

The belief in the grace of saints comes when something corresponding to it is there in the core of your heart. The feeling gets intensified when one begins to realise his own weakness. The heart then feels it difficult to tolerate the complexities of its own creation. God gives us that alone which is there in him while we gather within us only that which we have created by our efforts. Our efforts are all unconsciously directed towards creating complexities in thought by our close adherence to the physical world. This assumes the form of entanglements, under the effect of which we completely ignore that which has been bestowed on us originally, and begin complaining that it is all from God. If God had been the creator of

complexities within us, surely one would never have thought of looking to Him for His mercy and grace, which all religions induce people to depend upon.

God's grace sets into motion for him who makes himself deserving of it. It is, therefore, of utmost importance for everyone to look into his own making, with a living consciousness in his heart of the Ultimate Object he means to aspire for.

The present condition is like that of a weak, sick man every part of whose body gives an idea of weakness. God knows if my physicality is governed by spirituality or this is a course to reach the goal. When someone makes mention of the saints of the past, or of the present or talks about spirituality then, nevertheless, some intensity of love and courage is being felt. This much is no doubt encouraging that Divine blessing is felt to be descending every moment, and the grace of the guru is inherent in my condition for which I offer thanks hundreds of times. Really this humble devotee of God was not worthy of this blessing. This is the grace and favour of the saints of our order.

There are two ways of transferring the grace of God into the Abhyasi. When grace flows involuntarily into him the preceptor transfers his share into others. He cannot do so prior to the flow of the grace. One who can consciously transfer the grace is capable of invoking the grace and transferring it whenever he wants.

Sometimes the abhyasis feel the very high states because the grace comes from above through the teacher. It also happens that the teacher even unknowingly, transmits from very high states and the sensitive abhyasis feel that effect.

It also happens sometimes that an abhyasi feel that grace direct. But it is mostly so when the Master with whom he has connected all the channel of his heart gets induced to it by the effect of the jerk offered by the abhyasi's thought. The jerk comes by itself through the effect of the love and devotion he bears for his Master. If an abhyasi gets completely merged in the Master, everything coming to the Master gets automatically

transferred to the abhyasi. The merging in the Master is therefore of highest value, and the most effective means for attaining it is negation.

It is of highest value and greatly advantageous to you in your ultimate purpose. It is definite that everyone gets a share of it in proportion to his capacity and worth.

146. DIVINE INTOXICATION: TC-18 I-83, 84

Interest develops only when one feels firmly attached to the goal. I greatly rejoice and feel refreshed when I find any one bearing in his heart love for me. He alone who is himself lost, or at least like to be lost, or even willing to lose all, May perhaps be inclined towards me. My tendency of mind is somewhat peculiar. Having lost myself in toto, I now like others to trace me out. I believe a wise man will never come up for it. That may be the reason why I fail to excite emotion in the heart of others because in me that too is lost like my own being. When that is the case, what else then remains in me for a clue to help them to trace me out? The idea will be more clear if one develops a similar type of Divine Intoxication.

A poet has said, "O, thou thirsty of the Divine intoxication' Empty thy heart for the purpose, for the head of the bottle of wine bows down only over an empty cup".

147. DIVINE LAMP: I-23,25

There have been numerous saints, sages and teachers in the world who did something or the other for the uplift of the people. They spread the light among people in general but they were all like candles lighted up at times at particular places to give light to the people near about. They did good to the people who thereby improved spiritually. But the Divine lamp gets lit to light up the whole world at one 'time', on rare occasions only, when God so ordains it.

It has already come down and is aglow all around, but few seem to be really eager for it. The enshrouding darkness has completely engulfed the world so heavily that the glimmer of this Divine light is yet beyond their view. This is a natural phenomenon which has come into action several

times before in the period the world's existence. Whenever evil reaches its climax, some such Divine soul does come down into the world to dispel the clouds of darkness and to spread light all through.

The light is already lit. Only devoted hearts are required to gain it and be profited. This is one of the rarest occasions, for such is the Divine will. The personality now come down for Nature's work surpasses all previous ones in respect of potentiality and the scope of Nature's work entrusted to him. The world of today is in need of such personality. It was nature's demand and so it has come into being. But few seem to be coming forward to avail of it in full, though for His own part He is ever for giving you all the highest lift. Let God's will be done.

148. DIVINE PERSONALITY: SM-2, 5

Great men are not accidentally born. They are born when the world waits for them in eager expectation. Such is the phenomenon of Nature. India, that has always been the home of spirituality, was groping in darkness and had totally forgotten the age old system of yoga. Solid materialism had taken the place of fine spiritualism. Dark clouds of ignorance were hovering all over. Yogic transmission had become quite foreign to the Hindus. At this state, when spirituality was tottering helplessly, some great personality was urgently needed to set things right, for the uplift of Mankind.

It was the auspicious day Of Basant Panchami February 2, 1873, on which the power of Nature descended to earth in the human form of Samarth Guru Mahatma Sri Ram Chandra Ji Maharaj at Fatehgarh in district Farrukhabad (U.P.). The happy day so beautifully coordinated with the most pleasant season of the year, breathed into every heart the blooming freshness of the spring.

The Divine personality was born in a respectable kayastha family. His childhood was influenced by his mother, a noble minded simple lady, who spent most of her time in devotion and worship. It was due to her influence, that he received inspiration at a very early age. The incident goes, that one day while he was playing with his mates, some Divine force

aroused in him the feeling that he had not come for the purpose he was engaged in. he had to realise himself and to equip himself for the greater task ahead. The soul was awakened and he set to it in right earnest. He attained perfection only in seven months - really an unparalleled example. Since then he devoted whole of his life, for the cause of spirituality. He is the Adi Guru of our Mission.

He was an embodiment of moderation, toleration and devotion. With him dawned the new era of yogic training through transmission of which he was the Master. He showed a way to bring a man to perfection in one life only, and even leading a family life in the Grihastha Ashrama. He used to say that troubles and miseries of Grihastha life are penances and sacrifices for spiritual attainments. He had simplified the method of spiritual training to a great extent and adjusted it to suit the requirements of our time. With a high calibre and spiritual dignity our great Master, the Divine light, devoted every moment of his life to the upliftment of humanity. He was in fact the Nature's prodigy and his work in the spiritual field is beyond common conception. His wonderful researches in this science have made human approach upto the highest limit in the least possible time quite possible and practicable. He introduced an improved system of Raj-Yoga which later came to be known as 'Sahaj Marg'. After serving the masses for 36 years this spiritual genius left his mortal form at the age of 58, on 14th August, 1931. The work he did during his life time, is beyond conception. Posterity will know his merits in due course.

149. DIVINISATION: A-24,33,34 II-79

By divinisation I mean that all senses and faculties are harmonised, assuming their original state, and are merged in the Real. The final state of divinisation comes when every atom of the body becomes one with the Real state - the Ultimate.

After crossing the visuddhi - chakra sphere our path is straightened since we got filled up with power and the process of divinisation commences.

Transmission is the utilisation of Divine force for the transformation of man. Man, as the thinkers say, is a social animal. That means animality is there. He becomes a super animal and from super-animality to man, and from man, to man behind-man. This is the transformation. Tendencies of the mind are changed and he begins to do everything in proper order. He begins to learn the proper use of the faculties. Mind becomes disciplined and ultimately, comes to Divine order. Transmission brings about such a result. It is the instrument we use for this end. By transmission Divinity comes peeping in at every stage of development, and finally ends in divinisation.

Man's power is not known by man because Godliness is not there. There must be something opposite to it. Therefore, we develop Divinity in us to such an extent that the whole of the senses may return to their original state. In other words, the higher centres take charge of the lower centres and begin to work in them. Not only that, the Divine centres take charge of the higher centres. Now geometrically, the lower centres are in the charge of higher centres and since the Divine centres are now in the charge of the higher centres, the lower centres come in the charge of the Divine centres. And thus Divinity begins to work with all details.

150. DIVINITY: A-15, 16, 20

I saw in meditation that the whole of my heart was filled with soothing light; a plant full of light was emitting forth light from all its branches and leaves.

I felt an ubiquitous force present in every animate and inanimate object and particle. I was drowned in the sea of wonder. I felt God pervading everything like broad day light. These things are but a grain of Divinity in comparison to the higher states. A man should never be satisfied at any stage he comes across, because "on and on" is the voice of experience.

During my abhyas or practice I felt a strange experience that everything in the world, even the bricks and stones, leaves and flowers, were radiating the force of Divinity all over; and liking and devotion were so

great that I wanted to embrace even thistles in love. It lasted for about a week or so.

151. DOMESTIC PROBLEM: I-81

We should not weaken ourselves by thinking of past karmas. We should always try to attempt the highest in order to make the future bright. It is difficult to have all favourable circumstances in this worldly life. What we are to do is to adjust ourselves to the conditions as best as we can, and to utilise them to our greatest advantage. Constant remembrance will greatly help you in such cases also. The domestic problem is acute everywhere, but we have to put up with it anyhow.

152. DREAMS: A-25 Inf.25 II -202

A Writer Says "if anybody wants to know the spiritual condition he may see well by dreams coming to him. If the thoughts are pious the vision will also be good and one will see the dreams like that". So piety is necessary everywhere.

For this, in our Sahaj Marg system, methods of cleaning are also given and the Master laid stress on it. When the heart purifies, a man sees the dream; when the thought comes in contact with the Kant ha-chakra or pharyngeal plexuses, it is the place of Maya in grosser form. I could know this thing. If a man practises to go into the kantha-chakra he can see dreams in the waking state also. A doctor in America says that the toxins we accumulate during the day are consumed at night by dreams.

We have persistently been hearing that the world is like a dream and that we should take it to be so. These book worms themselves have never been able to visualise it in that light, though the preachers have ever been emphasising it vigorously. As a matter of fact, it is an inner condition which blooms automatically by the effect of the right practice when one reaches up to it. If we force our mind to accept it as such, it will be a mere hoax, far far away from Reality. It is in fact the condition of a particular place which a pilgrim on the path comes across during the course of his journey. If we harden this feeling through artificial means and thereby

draw the conclusion that we have acquired knowledge and that we have actually realised the world as a dream it will be highly deceptive. The characteristic feature of the place is peace means that we have absorbed fully. When we emerge it out of it to attain identity we gain full experience of the condition. In this state we feel a sort of freshness like that which a sun-stricken person would feel after a cool bath in the river in the hot summers.

The world is said to be unreal like a dream, and the learned teachers induce people to think like that. But a dream is never unreal to any one so long as he is in the dream. In the same way, so long as we are in this dream-land of the world it can never appear unreal to us. A dream appears unreal to us only when we are awake or, in other words, we are off from it. Similarly the world can appear unreal to us only when we have gone beyond the sphere of physical consciousness. But this can never be attained by mere thinking, imagining, or by continuous repetition of the words like "The world is unreal". "Everything is Maya or illusion". Proper means are required for developing that condition.

153. DUTY: II-61,200,234 R D-86, 98,99 A-171,12 II-14

The thought of the betterment and progress of the disciple is, no doubt, the upper most the heart of master for which he exerts himself as far as possible but that does not mean that we may in the remain idle doing nothing ourselves and leave our share of work too upon him. We must, as our duty, try our utmost to save him from unnecessary exertion on our account in as much as we can do ourselves for our advancement and should in no case neglect our part of the duty.

My motto is "if anybody does not do his duty to me why should I leave my duty to him? What I do for you, it is my duty; what you do not do for me, it is your duty".

I am unable to discharge the duties of devotion. I have hopes of mercy from the Master. Due to his kindness this has become one of my principles. May the Guru make me persevere in this that others may or may not fulfil their duty, but I should do my duty by the others. That is

to say, we should see our duty and not to that of the others, in keeping with the motto, 'He will not give up his bad habit. Why should we change our good habit'. Our Guruji Maharaj acted upon it fully. So this principle is right.

If we divert our attention towards God and feel realisation as the primary object of life, naturally we shall begin to look upon it as the first and foremost thing in comparison to everything else in the world. It does not mean that we should become unmindful of our worldly responsibilities and neglect our duty in that respect, causing trouble and misery to those depending upon us for support. We must ever remain alive to our sense of duty to them as much as to God but without any undue attachment. For this we must snatch a few minutes from our hours of rest (preferably at bed time) and pray to God with a sincere heart for his guidance and support on the path of duty. If we do it regularly with a heart full of love and devotion, the prayer shall never go unheard.

When a man goes on with his usual work, of whatever nature it might be, in the sense of duty having no weight or impression of it upon his heart, he does not spoil himself nor the cosmos. That is why Lord Krishna has insisted so much upon the recognition of the true sense of duty. Due discharge of duty towards the world and the Divine is all and enough for the attainment of liberation within this life.

All that I mean actually to lay stress upon is that people must get awakened to the sense of duty. I undertake to attend to my part of the duty while they should look to their own. But the practice must be supplemented with the feelings of love and devotion.

Duty is the carrying out of the commandment and non-attachment with the motive. Duty cannot be called desire.

154. DYING: A-30

I dreamt that I was dying and experienced immense peace. A very fine condition persisted throughout the day. The dying condition starts in all the plexuses when it is stronger than it is felt. It means that the abhyasi

has become absorbed in the condition of the centre, losing his own identity.

155. DYNAMIC METHOD: II-127,128

Dynamic method introduces from the very beginning the character of the Infinite. This can be best introduced by those who have imbibed the real characteristic within their own centres; who know how to draw in the power and piety from the higher centres to the lower ones, and who can transmit the effect into the abhyasi so that they may adopt the same character. For this a strong dynamic hand is always necessary. As long as we do not remove the grossness settled in our centres, the grace or effect of higher centres remains far apart due to the grossness and complexities we have made.

156. EAGERNESS: I-141

None seems to bring forth the happy tidings of higher ascent by dint of self-effort. For most part I have myself to do everything for them; to put them on the path, to inspire them with the grace; to clean their system; to push them along and fix them upon higher levels. What may all this be due to? It may be because of my excessive eagerness to see them all at the highest in the shortest possible time. Under the influence of this feeling I always feed them spiritually much beyond their capacity, even upto the limit of loss of appetite, with the result that further craving gets subsided for a time. But together with all that, the want of due interest and lack of earnestness on the part of the abhyasi cannot be denied.

157. EARNESTNESS: I-186,202

If the ideal is foremost in your view it can never be that you would shirk or neglect your duty in this respect. Some of the obstacles on the path are exclusively those which have been created by your own misdirected actions. But if you are sincerely attentive to your ideal these things are sure to melt away automatically. I may also be helpful to you in this respect provided you impel 'me to it by the force of your sincere earnestness.

My experience reveals to me that in almost all the cases, with perhaps rare exceptions, I had to thrust into them everything required for their own spiritual growth, still everyone seemed to be slipping down if my attention was withdrawn even 'for a while. This can be due to nothing but lack of earnestness.

158. ECSTACY: A -120

There meditation nor revelation. One condition only prevails all the 24 hours. Nevertheless, when the flow of bliss descends with intensity, waves are felt within. There is neither fervour nor fury nor though there is much courage. However, I term this condition as ecstasy. And if I do not term it as such it amounts to ingratitude for Divine blessing.

159. EFFIGY: (I-150)

If without sufficient abhyas you try to draw His will towards yourself, it shall then be your own will that shall begin working in you and there-by you will promote in yourself nothing but leaps of fancies and crowding thoughts. The condition shall be presenting to your view only an effigy of spirituality.

160. EGO(-ISM): RY-41,42 A-43,44,97 I-182,188 II-196

Ego is said to have been abused by all the present and past writers. The ego gives you strength for all work. It points out to you that you have got the power to do a certain thing. But we identify 'ego with the body, instead of with the soul. It is the production of God which you cannot annihilate. You should modify it.

The mind region, which lies next to the region of heart, is the sphere of Ego. When this has been crossed through, it brings one to the level where ego assumes a rarefied state. Further on, as one enters into the central region, the ego transforms into identity. At early stages this ego is of a grosser type, but as one proceeds on through the successive rings in the region it goes on growing finer until it assumes its absolute state, which might well be presumed to be almost -an extinction of Ego.

People are hunting after egoism and they become prey to it. It appears either in the solid body or in the form of its final state or onwards. This is an impediment in realising God. It starts from the region of heart and loses its density in solid form after the region is crossed. In other words, subjectiveness abandons him and mineness (i.e., speaking of the body as mine) forsakes him after the heart region is crossed and he has entered the mind region of God. It is a fine state of egoism in this region, rather it is the refined form. But the defect is after all a defect. When it comes to the mind region where it resides, its force increases because you go with it and receive power from the motion appearing in the form of vibrations. Now if your goal is just what it really ought to be, and the will for attaining it is also strong and perfect, you begin to draw in power from the central region which remodels it for further approach. When you proceed onwards i.e., into the central region, it appears in the form of identity. It remains in force in that region till you leave your body. Thought is not there. You are in a way quite, naked, so the egoism also appears in the naked form which ultimately becomes the identity of the liberated souls. You may call it almost dead.

The idea of egoism starts from the body when you do anything under this influence, you feel the solidity of things with the idea that you (body) are doing it. This is the lowest or the crudest form of egoism. In this stage the eye of a person is located on his body. He sees and feels the body to be the doer and does not go beyond it. He has no idea of anything else except the physical body. This is the condition of ordinary people of the world.

There may have been elevated souls who might have gone beyond the sphere of maya, but hardly one who could have shattered all the eleven coverings of Ego. Most of them could not have relieved themselves from even the grossest ones, not to speak of the finer and the finest. To be completely free from ego is however an impossibility, for there is necessity to keep up a nominal difference between God and man. As a matter of fact, that is the only veil that keeps man apart from God. This veil though cruder and denser at lower levels goes on growing finer and subtler as one advances through the region, till finally it becomes almost

nominal. This final stage may fairly be taken as the mark of completion where one may be taken to have merged into the infinite or secured oneness with the Absolute. But such a one, though rare indeed, may perhaps come into existence in the course of ages, and that too only when Nature demands his presence on earth for the accomplishment of her work. Try for the attainment of that last point of Ego consciousness where the very existence is reduced to almost nonentity.

When you proceed onwards you feel that something other than your body is the doer of things. This is the second stage of egoism. Here the vision of a person passes on from the physical body to something inward and finer. Different people feel differently according to their own thoughts and beliefs. Some people feel the soul doing all actions, the body acting like a machine or a tool in the hands of a workman. Some feel that mind, God, Guru (Master) or whatever object they have adopted for their ideal, is really working and is the actual doer. Here the idea of the physical body as doing the action is forgotten. Go ahead and you will see that whatever is being done by you is not by the agency of either the body or something inward, as epitomised above. Now you take the right course and feel that the work is being done automatically with no idea of the doer. Neither your body is the doer, nor the mind, nor you feel any other agency doing the work but only feel the work being done automatically, in whatever way it might be. In this state questions, how, by whom, or through what agency, do not even cross your mind.

It stings in such a subtle manner that very acute understanding is needed to grasp it. I realise it after it has done its stinging, or when I am lost in some particular thought then I feel its distinct entity.

Due to your kindness and affection, this sensibility is developing that before the onslaught of ego I became aware of its shadow and feel its reflection. Nevertheless, I am influenced by it to some extent. At times I become conscious of it after coming completely under its sway. Ego talks to me face to face, and goes on repeating different types of worthless things, and this phenomenon happens more during semi-samadhi, meditation or drowsiness.

You go still ahead and do not then even feel. Rather you have no idea what-so-ever of the work being done either before or after the action has taken place, but only it goes on automatically as need demands. When this condition is attained i.e., the sleeping state in the waking condition, and you go on with it, doing as circumstances demands, without any idea of the work or its doer, then the actions you do leave the impression whatsoever on you, and a little beyond, it is turned into identity.

These are the different stages of egoism which almost die out while entering the central region. Identity of liberated souls remains even then. It disappears only in Mahapralaya when everything comes to an end.

161. ELEMENTARY TRAINING: I-60

As a matter of fact, I have become quite ill fitted for elementary training. People of primary standard who come to me for spiritual training get from me some of my own state or at least something similar to that. And that is exactly what they do not like at all, for that would not be suited to their taste. They would like to have something exciting, pleasing, joyful, which may not be there according to their sense of understanding. A vulture will relish a rotten piece of flesh more than the sumptuous dish of man's meat. If I transmit to them from a level considerably lower to mine I begin to feel heavy panting because I am not accustomed to that condition. I may, however, come down to a certain limit if it is the need but that too only for a minute or two.

162. EMANCIPATION: I-8

Kabir puts this idea (of evil) nicely in one of his verses. This low born having submitted themselves to the infinite grace of the Master have received emancipation, whereas the high born being saturated with the pride of caste -superiority finally got themselves drowned".

163. EMBLEM: RD-109,110

The emblem represents a complete picture of the system followed in our mission. The swastika mark near the bottom represents the point we start from. It is the sphere of forms, rituals and practices of various types. We

proceed within our pursuit, by the path, denoted as Sahaj Marg, cut through mountains of difficulties and obstructions by Nature herself. We march on through different spheres of light and shade of varying grossness, far far above the sphere of the moon and the sun, growing finer and finer at every step, till we attain the highest point of approach. The sphere of light created by the rising sun denotes the new spiritual era started by His Holiness, the Samarth Guru. It spreads all over the space, commanding the regions we start from and pass through during our march along Sahaj Marg.

Now what prevailed all over before creation came into being, may be expressed as darkness. Darkness means no light and vice versa. What exists where there is no light? Darkness, we may call it; what may be found where everything ends? Nothingness may be the only expression for that. But, still the expressions "Darkness and Nothingness" contain a latent idea of something in existence, hence far away from the real sense. No light and no darkness may possibly fit in to denote the thing referred to above, which is unchanging and eternal. Now such is the pure and absolute state from which our present existence has evolved. It may be denoted as the sphere of Eternal peace which is shown in the top most portion of the Emblem. There is neither light nor darkness. Below it, is the sphere known as Satpad, where truth is predominant and is consequently a region of light though in a very fine state.

164. EMBRACE: I-44

Try to extricate yourself from the habit of brooding and drifting down to the lowest level of degradation by taking refuge in the lap of one who is ever ready to take you in His embrace. No doubt, on occasions, you do feel inwardly inclined to it but then there is one thing wanting still, and it is a firm and desperate resolve. That is not very difficult. If undertaken in the right way it is perhaps the easiest. Almost every one is eager for it in some way or the other.

165. EMINENCE: A-53

At times I am stationed at the highest pinnacle of eminence, while at others I fail even to see things on the back of my foot. Sometimes I find myself in a very subtle state, and feel that my thought is connected with something extremely subtle which gives extreme pleasure but does not seem to be related to the senses. And sometimes evil thoughts disturb me so much that I take myself to be a man of the world who has not known even the alpha and omega of spirituality.

166. EMOTION: A-32,41,43

What is love, when I do not know why I love Him and what for? Sometimes in the state of love, emotion follows. Sometimes a man begins to weep and sometimes he feels in the weeping mood. Emotion no doubt is human weakness, but I may allow it as it happens naturally. It causes no harm but gives a little benefit. Generally, the weeping comes when a man cannot bear it; in other words, he is wanting in the capacity to bear.

Emotion of love flared up from time to time and I longed to reach the Master. On seeing my Master in a dream the emotion of love was so intense that I began to lose my consciousness.

167. ENTANGLEMENTS: I-138,188

Freedom from eternal bondage is not possible so long as we are within entanglements. The natural yearning of soul is to be free from bondages.

If the ideal is firmly established in the mind, every unwanted thing will lose its charm and one would be relieved from its entanglements.

168. ENTERPRISE: I-140,141

The Master does a lot for you even without your knowledge to inspire you with the true feelings required for your spiritual uplift. But then there must be a true response from your side too. You must promote within him the intensity of feeling which might compel him to push you on and on. That is as a matter of fact your part in the enterprise, and for that you have to develop intense love and devotion.

As a matter of fact, whatever one wants of me in connection with his spiritual enterprise I feel inwardly induced to do my best for it, and impart to him what he desires.

169. EQUILIBRIUM: I-129

The inner disorder and disturbances can never be set right unless you react yourself to transmission. They must at least be suspended so as to introduce an atmosphere of peace and calmness. But unless they are suspended, the ways of living cannot be regulated and improved. So long as the proper regulation remains wanting there can be no equilibrium, hence no balance at all. Without it we can never stand by nature.

170. ETIQUETTE: T C-20,40,41 II-259,26

"Do not complain of sorrow, because it is far from etiquette. Happiness cannot be had without undergoing sufferings" (a poet). It is sheer folly to pray to the great Master for worldly gains except in most special cases. Of course, it is right to pray to the Master for that which is ordained. This comes under the rule of true etiquette and signifies our acceptance of Him as the Master, entrusting to Him our entire self.

Whom does God love more? Him who has seen Him once and yet remains apart from Him. When we took up the present form, the human body, leaving the source, we did part from God. When we started from such a Big source and have come down to the astral plane which is far below it, we took our abode in the cage of the elements. We should also maintain its remembrance so that we may remain within the sphere of devotion, and understand our present condition which is elemental. The place in which we now are is miles away from God with regard to Divine qualities. It means that the idea of God and man should be maintained even after Realisation. In short, do not throw away the human etiquette after Realisation.

171. EVIL: RD-69 II-70,71 I-8

The sense of relativity got almost extinct and the link of relationship seemed to be cut off. I never looked upon any of my relations in the spirit of kinship. My father, mother, brother and children, all appeared to my view just as they really must. This, though not an ordinary attainment, can easily be achieved through the simple sadhana of Sahaj Marg. The state comes in by itself in due course after sufficient advancement. It is, in fact, an advanced state of Vairagya. Now, in respect of the associates who are under training with me, suppose I think of them as my disciples, shall I not thereby be doing discredit to myself by imposing again the link of relationship which had so kindly been cut off by the magic effect of my Master's grace? The thought of their being disciples would create in me an idea of being myself a guru. So in that case the training imparted by me shall never be pure and free from egoistic feelings, and anything disparaging or derogatory to my position will incite me to fury. May the supreme Master keep off this worst evil from our Sanstha forever. Now, since I do not think of any one as my disciple, there is no reason for me to mind any unbecoming behaviour from his side. If you examine this with the heart's eye, you will find that quo; I do promote the feeling of non-beingness. Thus, we take up from the very beginning the thing which we have to finally arrive at.

I believe that if the idea of being a guru crosses his mind even once in life he becomes unworthy of being a guru for all his life. The very presence of this idea shows that he cherishes in his heart a feeling of self-importance or greatness. The consciousness of being Master, if maintained, soon develops into pride the crudest form of Ahankar and consequently, into its resultant defects, which are the worst drawbacks in a guru. It is, therefore, essential for a man to get rid of these evils before he comes out into the field as a guru.

God belongs to no caste, creed or society, hence there must be no difference between man and man on that basis. This is a Godly quality and one must try to imbibe it within one's self. If instead we look down with hatred upon the low and small, we swerve away from the path of duty or Dharma. God resides within every one, so there is no ground for

treating any one with hatred. This is one of the conditions which an abhyasi comes across during his march along the path. Everyone must therefore try to be free from this evil.

172. EXISTENCE: A-78,80 RD-20,18,119 I-127

In order to trace out the solution of the problem look back to the point where from our existence has started. Our existence in the present grossest form is neither sudden nor accidental but it is the result of a slow process of evolution.

At the time of creation everything began to assume a form of existence. Man also assumed his individual existence. The consciousness of individuality was the first covering in the composition of the man. Further, additions root lined one after the other. Egoism began to develop and ultimately assumed a grosser form. The working of mind, senses and faculties began to contribute their share towards grossness. Actions of the body and mind led to the formation of samskars.

Finally, now the man exists in the grossest form, consisting of the outer gross body and inner finer bodies and coverings. Now from this outer solid state of existence we march right towards the centre passing through finer states one after the other. From gross body we come to the mind - body and then to the causal body growing finer or more subtle at every step and proceed on further, dealing with other coverings.

Existence seems to be non-existent. Formerly, I used not to feel my own existence, and now the existence of none is felt. A few months back I used to pay homage to my own self. Now I take the entire world to be worthy of homage and respect. The existence is no doubt the result of amalgamation of matter with the soul.

173. EXPAND (-SION): TC-23,24 A-89 I-104,105 RY-63

Every saint or yogi has his own expansion upto a limit, great or small. But when the seeker's thought is firmly fixed upon Divinity, Divine force thus enlivened in him brings about the greatest expansion. At lower levels the

expansion is less. In our samstha every abhyasi has his own limit of expansion which is in accordance with the capacity developed by him. For establishing a direct connection with the Divine it is therefore absolutely essential for an abhyasi to connect himself with the greatest personality of the type in existence at the time. The attainment of a perfect being is, in other words, the attainment of God, and the scriptures too support this view. By merging himself in his expansion, the abhyasi can acquire corresponding expansion for himself.

The preliminary state of prayer may appear to be a superfluity in comparison with its final phase. This first state exists in every man who starts prayer but if the final point is in view it will influence the grosser thing too, and by and by he will attain a state where the main point alone will be before Him and he will have his stay on it. When this preliminary state is attained one must then try to get it expanded. Expanding does not mean swelling it up like balloon but to develop it by introducing into it the real substance or power. When it develops to the extent that grossness begins to be converted into lightness or fineness almost upto the point of extinction, then he must understand that he has entered the sphere where only the faint ghost of the idea of the subtle existence of something remains.

If we make our heart the target of Masterly force, we begin to expand inside, with the result that in the long run we find ourselves stretching throughout the Godly Empire. This I am speaking about those who have so fixed themselves in the heart of the Central region. What such a man can do by his will-force others cannot do by force of arms. The materialistic view may not accept it because the world is shorter before its advocates.

Everywhere the condition of moderation seems to be overcast and there is feeling that Reality is being revealed. That is to say such a condition has come into being within me in which the region of thoughts has expanded, and its expansion is felt to a very large extent but which I have restricted up to Shahjahanpur only due to my narrowness of vision. Included in that expansion I find the well-being of humanity, their protection from

calamities and their prosperity to be my duly, and the effect of my transmission goes on of its own accord, unconsciously. When I am quiet, transmission comes out of the mind and spreads in the span of that thought. That transmission is very soothing and the thought needs of that place seem to be fulfilled by the transmission of my humble self.

174. EXPERIENCE: I-141,165,166,219

I do not expect you to neglect me, and if you make up your mind not to leave me, you will find me always beside you, of that you will experience in due time.

My experience of spiritual life is almost mature. From your point of view it may be for me a piece of misfortune since I could not have the taste of many things of the world. I had become quite dumb, having laid myself down upon my Master's feet; but definitely from that time onwards all my miseries were over.

My worldly life was altogether transformed and I began to view an ocean of bliss all round me. That was due to the kind grace of the Master and to my implicit faith in him. Under the influence of Divine current flowing into me from His heart, I felt lost within myself. All this brought me closer and closer to Him, 'my all and everything'. You might question whether or not God was there in any way near about in my thought. To this I can only say that it was the only relation between Him and me, as it necessarily be with every real abhyasi. The sastras too give out a similar view "know thy Guru as Brahm". Swami Vivekananda also puts it thus, "When we speak of God as He is in His absolute perfection, we meet with miserable failure, as we are limited and bound by our present constitution to think God as man". It is indeed a childish view to say that it is blasphemy to regard man (Master in the physical form) as God. Really we start from dualism and automatically reach advaita. When we are lost in it, Reality dawns. This is, however, my anubhava or experience.

I can confirm that often the liberated souls do feel induced to bless an abhyasi in whom they find some light. It is so especially when the abhyasi is deeply intoxicated with the Master's love. The vision of Sri Lalaji's form

is true, and the subsequent changing of it into that of mine indicates that he has not left any difference between myself and him. Most of the abhyasis do have such experience at times.

175. EXTRICATE: SM-72 I-14 II-37

What they really expect is that I should exercise my power or will to extricate them from out of their worries and troubles and set them on the path. Then alone will they be prepared to follow and practice.

When we remain held up by our own resourcefulness applied for our advancement, the idea of freedom does not even crop up in the mind. That is really a Sad tale of our own. Such persons ever remain a prey to their own thoughts which go on adding veil after veil in their thinking and practising. They have, so to say, fashioned themselves so rigidly into their own ways that they would never listen to the ways suggested to them for extricating themselves from the meshes.

176. EYES AND GAZE: A-62, 63, 71, 73

At night, at the time of going to sleep I felt there is a thought line with the saints of the past and they are attentive towards me. Their eyes are focussed on me. In the evening I felt that the eyes of the saints of the past are focussed on me. I experienced this phenomenon when I went into meditation.

Eye of the saints of the past are directly focussed on me and I often see the Divine glow in their eyes.

Disciples are numerous and guides are very rare. These days even disciples are found to be very sparing. This is a boon of the saints of the order that distinction cannot be made between the disciples and our associates, otherwise it is very difficult to be a disciple. Whenever the associates get the effect of companionship or feel the gaze they, for a while, are awakened and again slip away when the fire becomes dim and stop attending he satsangh. Their personal attachment and emotion is in name only.

177. FACULTIES: T C-34,36

All the powers residing in the absolute are in man because his thought force comprised of all of the particles that were present at the time present of the Main stir, but since they possess an invert tendency their working took a different course and the faculties possessed by him began to be utilised in a reserve way. All this combined together promoted the growth of the intricacies. Every particle of it became strong and powerful like that of God's manifestation. In this way brought into being a tiny creation of his own. All his faculties being thus animated grew strong and restive and the mind and thought began to cooperate with them. This resulted in the creation of a world of thoughts. The balance was disturbed and the conflicting tendencies began to develop. Each of the different faculties started to induce, persuade, recommend, dissuade, suggest, declare and argue respective course of actions that he should follow. The result of all these can be imagined. What he originally was and what he has finally been led to, by the effect of his thoughts which had entrapped him so tightly. Incidents added further to the intricacies of the net, giving greater strength to it by the effect of his thought, which fomented them all the more. The grossness went on increasing. Its resultant effects led to the development of further evils like passion, anger, and lust etc. In short a complete conglomerate was formed. The retracing from it can now be effected only by the process of casting away all that he had taken in previously and by removing pervasiveness of thought by fixing it firmly in the right direction.

178. FAITH: I-16, 17, 89, 90 II-87,248,253,260 RD-93, 97

The meaning of faith is that one should firmly link up his thought with the courage of the teacher.

Faith itself is existence or substratum (base) on which Realisation begins. Faith is that unbreakable link which, once established, cannot be broken. An abhyasi who does not develop faith can never progress. No other emotion than peace and calmness is created in the abhyasi to generate in him faith in the principles of Mission.

Some people believe, very erroneously, that faith alone is enough to solve their problem of life no matter what the path they have adopted, or the guide they have submitted to might be. Nothing probably be more misleading than this absurd belief.

It is essential for everyone to fix his eyes on Absolute Reality with faith and confidence and to adopt ways, helpful and conducive to self-realisation. We then march on upto final point where we assume the same form we had at the time of creation.

The important factor of a spiritual life is faith in the Master, for the help of a capable Master is indispensable for higher spiritual attainments. He is the only medium through whom the Divine impulse comes to an aspirant. When we are convinced about the practical attainments, in the field of spirituality, of a man, we seek in him the real thing, we crave for. When we are convinced we naturally begin to feel an inward attraction for him and think him to be the very person who can shape our destiny. The feeling gradually develops into faith and we begin to love him. We submit to his views with due regard to his personality and proceed along the path under his guidance. The experience of achievements gained during the course convinces us further of the extraordinary capacities of the Master and we begin to look upon him as a super-human being. Our faith is now greatly helpful to us in our spiritual progress. It dispels clouds of doubt and uncertainty and removes difficulties and obstructions from our path.

Blind faith is no doubt greatly advantageous only when the path you have adopted is by accident the right one and the guide you have selected is really the proper person of the highest calibre who is devoid of all feelings of attachment and pride. Your unshakable faith in such a Master shall then lead you to the farthest limit of spiritual attainment for you shall then associate yourself with Reality.

Faith, in true sense, is a lively link connecting the mortal with immortal. It is no doubt effected through the medium of the Master who is himself connected with the immortal. The link when once connected cannot be

broken under any condition and subsists all alone during the course of our march upto the final point. It is one of the six sampatties of the third sadhana of yoga. At this stage, faith is real and genuine and is also so firmly established that a man cannot even for a moment get away from it. Before this stage faith is really artificial and is formed, lost or regained many a times for a variety of reasons. A worthy master shall never relay upon it. And shall put up with all the emotional out bursts of love and devotion, of a disciple, looking forward patiently for the time when he comes upto the final stage Shradha (faith) as depicted in the four sadhanas of yoga when the real faith begins to assume the form of self-surrender. True faith is really an unspeakable virtue which is beyond the scope of religion; it is the dauntless courage which leads us on to success; it is that, ubiquitous force which makes our path smooth; it is in fact the only thing that solves our problem of life.

Trusting and believing in a sense that everything coming from the Master is agreeable and acceptable as the very right thing, is the beginning of faith. But so far it is only a physical approach or, in other words, only a set-up for the foundation of an edifice, to appear subsequently as faith. At a lower level it appears in a crude form with the idea of self elation in the background. This too is not after all bad since something may be better than nothing. When this feeling firmly settles in losing its conscious knowledge, it is then the beginning of real faith. Having built up faith in that manner one is then moving actually in the footsteps of Master, imbibing all that the Master has within himself. This, being a rare attainment, may be gained by only a few, but that does not mean that one should on that ground give up his efforts for it.

In the spiritual phase, faith in the guru or the Master starts when the sadhak begins to feel that whatever the teacher gives out is correct and to his advantage. When it is so he accepts it with submission. By and by when he begins to feel more and more convinced and satisfied by experience and association, his reliance on the Master grows stronger and his submission increases. Faith thus begins to develop in a way and he begins to assume an unquestioning attitude. This usual routine is

applicable to those who aspire for the realisation of God and proceed on the path with their eyes wide open.

179. FALL: I-183

When one has sufficiently advanced with mergence the possibility of fall gets considerably reduced. The only effective instrument for avoiding a fall is meditation on the form of the Master - a Master in the true sense ofcourse. The process shall be much helpful in securing synonymity which is one of the highest attainments on the path, and may be interpreted as an advanced state of mergence.

180. FAMILY LIFE (GRIHASTHASHR AM): SM-46 II-154, 155, 76, 77

We should pass through family life in a disinterested way doing everything for duty's sake without any feeling of attachment. The family life is not a thing to be cursed if it is moulded in a proper way. Suppose you are compelled to do something and do it for its own sake without any motive on your own it will be a disinterested action bearing no impression on your mind. We should think that we do everything, even in connection with wife and children, in compliance with the order of God. In this way all our actions will ultimately turn into puja. This is a very easy method for connecting your thought with the Almighty.

Grihasthashram (family life) is not a bar in gaining the real aim of life. I think this is the best ashram in which higher approach is easily possible. I am a Grihastha, and my Master was also one. I assure you that a perfect saint may be found in this Ashram alone. We perform our duties, and remember Him as Ultimate Reality. Duty is itself worship if the idea that it is the order of God remains in the mind.

181. FATE: TC-45 I-130

In the beginning the necessities of life were limited. As time went on the surroundings affected the life of the people with the result that necessities began to increase.

From the materialistic point of view the world is progressing day by day and for that reason luxuries are gradually taking the place of necessities. In a way life has become luxurious. Our appetite for charms and attractions is growing greater and denser, and it is constantly being reinforced by the thought force. Thus, the individual mind is altogether spoiled. That is why it has become over-excessively restless (chanchal). The excessive restlessness (chanchalatha) of the individual mind goes on increasing and intensifying by the action of our thoughts and doings, which subsequently result in the formation of our fate. Our fate is thus governed by this chanchalatha of the mind. The individual mind having now become used to such a type of character, leads us on to follow its own dictates. We are completely spoiled. We have therefore to correct the individual mind now. The process would be to adopt simple ways of living dissociated from the unnecessary hankering of the mind. It does not mean lowering the standard of life but only purging out from it what is superfluous and unnecessary.

Almost all religions unanimously agree that whatever happens is the result of our action. Nobody ever suffers in controversion to this principle. When such is the case one will naturally be led to the conclusion that it is really the fate which he himself has built up. Truly speaking we ourselves are the makers of fate.

182. FEAR: A-37,104

Fear is the production of the lower mind, and love the product of higher mind. Fear is also a mental fallacy. When love awakens, fear disappears. A stage comes to the spiritual aspirant where he fears for no cause. That means he is growing upto a state where the state of lower mind begins to bid a farewell. When the lamp is extinguished moths do not fall on it. When the seed is fried, there is no more chance for it to germinate. When the sun of spirituality shines it brings glory to the world, which only

ultimate consciousness can weave. And I am preparing men for this task. I have strong hope that the people will reap the benefit of my work.

The state of fear of God which had been passed through three years back, recurred this month. Formerly it had fear only while this time the condition had "loving fear"; just like a man who, having intense love for his beloved, keeps in his mind the caution that he may not deliberately or unconsciously commit any act which may go against the will of his beloved. In other words, there is always fear in the background of such an idea, but this fear is now transformed into love.

These days, I am experiencing great fearlessness in my heart, but it is mixed with rashness.

183. FEELING: II-241,249

When do reason and feeling become one? The short reply for it would be "when both Lalia and Majnuu live in the same place". You may consider their combination as that of body and soul, or of mind, manas and intellect, buddhi. Both are almost necessarily co-existent. Further on, reason takes a different form which is called Divine wisdom. And when this happens, the form of feeling also gets changed, that is the feeling also begins to get in conformity with it, one will be the shower and other will be the informer. The feeling is very closely connected with the soul, and the intellect enjoys the closeness of the feeling. In other words, the feeling is nearer to soul while the intellect is nearer to the feeling. Nothing will go away but only the proper use begins.

There will be a feeling of satisfaction in the heart about the thing which is right.

184. FICKLE MINDEDNESS: A-109,110 I-174

Fickle-mindedness has become part and parcel of our life, because we have directed the individual mind towards that course. The case was not so when we came first into the world. The surroundings, environment, and our habits caused their own effect with the result that we got completely spoiled. But as a matter of fact, we alone are responsible for

all this. Therefore, it now rests upon us to bring it round again to the proper course. It is for this alone that we practice meditation to relieve the mind of its wandering tendency.

One thing nevertheless produces fickle mindedness frequently, that is to say, both sacredness and profaneness which are contrary are felt. A sacredness is experienced in the Brahmanda and a profaneness in the Pind Desh particularly in the region of, and near, the heart; but when the condition of profaneness prevails it is often felt that innumerable small currents are falling from the sky. Another reason for my fickle mindedness is that during the month all my past failings, many of which were not even in my thoughts have been coming to view.

185. FIELD: SM-49 A-112 II-273

Nature too helps us in the process by creating a field for Bhog in order to remove the impressions of our thoughts and actions from the causal body. When these coverings melt away, we begin to assume finer forms of existence.

It happens that sometimes during meditation the abhyasi feels absorbed, while sometimes he does not. The reason is that the samskars which are firmly rooted in their 'field' come towards the heart to go out. This is because meditation created a vacuum in the heart. As long as all samskaras are not thrown out, there cannot be liberation. As a matter of fact, I go on cleaning them in the routine course also.

I felt that all the samskaras, leaving their seats, had gathered near the heart, and were making me undergo the effect of karma. This phenomenon has existed since the last eight months, approximately, but I did not realise it. I realised it when it came to its end. This was why no single day was free from pain.

186. FIRE: TC-1 II-74,257

The idea of rousing up the internal fire which has brought us to the present level of consciousness, as put forth by certain religious teachers,

is a wrong interpretation. As a matter of fact the heat or fire is to be cooled down so that its creative effects may be removed.

You must have kindled the fire in so many hearts, and many a one might be there in whom you can kindle it. The extinguished flame in you got lit up once again, and this became so bright and intense that the flames began to go out. The field has got to be prepared, and is being prepared. If the extinguished hearts come before such a heart and even the warmth has gone out of them, they will still certainly be lit up.

The fire of the Divine which has been during since the beginning of time has not yet cooled down.

187. FIRST AND LAST: A-143,145

The condition which prevailed before the start is felt in the same manner now also. This is the phenomenon of "He is first, He is last". The soul has come back to the place from where it had started. A volume is needed if it is to be described in detail. And further the sense of reverence also restrains me because this is a Divine secret. With the Infusion of the soul into the human body all the attributes and characteristics, and the process of understanding and sense, were inherent at their highest perfection. Emotions arose in connection with the creation of the universe. The attention and diversion of the soul went on going towards matter. Balance ceased to exist. There remained no moderation in the inherent conditions until all the emotions become dead.

Now the teachers bring again into action the dormant emotional conditions with the help of transmission and bliss. This is done to such an extent that in the teaching process of our order they make it start from the Jasb and after getting all the aspects of Jasb (intense spiritual intoxication) completed, they bring the disciple back towards sulook (path of spiritualism) and then they get all the stages of sulook completed. This alone is the ultimate Sulook. That very condition of moderation, which prevailed in human hearts and souls at the start, comes over now. The intervening conditions and stages are waves. From them it cannot be known as to what peace is, nor where it abides. Now in reality the man is

in the form of a man whereas prior to this he was an animal in the form of man. When is reality found in the waves? There is no question of start and reach here. What exists. There is peace when all the attributes become moderate. This is the state of desirelessness inspite of desires. Such a condition prevails either when the heart has been exhausted, or is that of a heart which has got solace and satisfaction. While doing anything the heart becomes monotonous in the end i.e., it becomes subject to Upram. If it is for the reality, well and good. If it is worldly even then it is heartening because once again the period of ascension starts after it. This is the practice of the traveller on the Divine path.

188. FIRST (SUPER) MIND: RY-9

When the time of creation came, the latent motion beneath the centre grew stronger, causing a stirring movement which later led to the formation of the universe. That may be called the First or Super-Mind of Almighty. We owe our origin to that mind which we call the first mind.

189. FLARE: II-163,164

The quality of soul is peace, and the quality of body, which is the reverse of the soul, is the reverse of peace. But its makers are we alone and this is our own doing. Now the flare alone which is created due to this karma of ours is Ashanti - trouble and pain. If ever we get the ability to stop giving power to that thing then its condition will be just like the plants which are not given water. Now how is this possible? If we divert our thought which is now turned towards materialism and the body towards the soul then those things which are created in the form of troubles due to our actions will gradually fade out, and the effect which is created due to turning the vision towards the soul will influence that also. Gradually by purification its condition will be such that the flare will begin to vanish, and its condition will be that which is due to the conscious diverting of the consciousness towards the soul, which it had from will and life.

190. FLATTERY: I-74,75

Attachment to it (homeland) may otherwise be interpreted as 'constant remembrance' and that is what bhakti means in the true sense. If it is not there it is but a mockery, and can be termed only as flattery. Flattery is harmful both to the flatterer and to the flattered. Nature may have adopted a course of action for the purpose. The result shall however come to light by itself in due course.

The hymns and prayers offered generally result in flattery when one is dumb to the real spirit of the essential character.

Outer demonstrations of flattery do not count the least in awakening the inner consciousness in the heart.

191. FLEE: I-65

There is not the least justification for anyone to flee away from home in utter disregard of his worldly duties, and wander about without any definite aim or purpose. As a matter of fact, even in that state of so-called vairagya, one is seldom free from feelings of worldliness. If a grihastha who has ignored God can be presumed to be deceiving God, the so called vairagi will prove a worse sinner. Saint Kabir has aptly remarked "God remains twenty paces off from a Brahmachari and thirty paces off from a sannyasi; whereas he resides within a grihastha who entertains him in his heart".

192. FLY(-ING): SM-45 I-218 II-126,141,144

'A' just enters the spiritual life by hearing the supremacy of a certain personality 'B'. 'A' finds 'B' as a greater personality who can weave his destiny. He now begins to love 'B'. After some time his love becomes greater and greater since he held 'B' as a supernatural being. When he improves in love, he hatches an idea in his brain holding that personality in much veneration. When this is the case 'A' treats 'B' as God and forms on account of intense love, his image in his own heart. He does not want to be away from the thought for even a moment. He carves the greatest personality in his heart. In other words, he keeps his ideal safe in his bosom. 'A' is meditating on 'B' and the cover comes in itself and the image

seems hidden. Where does this covering come from? It is the veil of his own thought which has kept him aloof from his great Master - Almighty.

Master is everywhere but since the disciple cannot see His presence everywhere, he made Him limited in His own form for the sake of concentration. If he thinks his Master is seated within, that completes the idea of His presence. That means he has got the idea of His Master rooted deep in his heart. He seeks his Master where he has given his place. The idea should remain as it is. Form may be changed, and it is sufficient that the idea of his presence remains in his heart. The underlying philosophy is: when you put the unlimited one into the cage of your heart, it begins to fly with you, and then you begin to seek its image which is only seen as long as its flight had not begun. You both fly together to have the cage and you become one with Him. When the flying has commenced, then fly with all you have got with you. All our thoughts should be regulated and our individual mind should be cleared of the burdens lying on it. We should be as light as cotton so that we may start our flight towards Him with the help of a single push from a capable Master.

The idea should be to proceed from the finite to the infinite. We should also make the finite to be merged into the infinite. In other words, the finiteness should be glittering first, then we can proceed towards the base. And what is finiteness? The centre in us has lost the capacity of grasping the Infinite. The Sahaj Marg system stands for it and makes it possible for us to do our duty the way the finiteness demands and to proceed along side towards the infinite. It reveals to us our duty as the foremost thing. So we should correct both the things, that is we should fly with both the wings. If we attempt for the finite alone we proceed with an unsound base. We should attempt finite for the infinite. For this dynamic method should be adopted.

For our final success it is certain that both the phases of life, the worldly and the Divine, must go side by side equally resplendent. We must fly with both the wings outstretched

193. FOOD: RY-60,61 TC-49,50

Our rules provide for taking food in the remembrance of God. All our actions should likewise be such as may be helpful to us in the attainment of the ideal. While taking food we fix our thought upon the Ultimate, which we have finally to attain, in order to take in its effect too, and increase our purity all the more.

Now we fix it (goal) in our thought at the time of taking our food, so the effect filters down on the substance which is there. When we eat it, the effect taken in by it enters our body and begins to spread all through our veins and arteries. In other words, we have utilised to our best purpose the thing which we take in from outside. The particles and atoms of the body begin to get purified. The impulse of thought created thereby, combines with the food and helps to promote our physical and spiritual health.

There are external forces too, helping us to the destination if properly guided. The Eastern thinkers have taken special regard of the question of food. It should be cooked neatly and cleanly in a proper manner. That is the hygienic point. But if it is satvik and cooked in constant remembrance of God, its effect will be surprising, and if it is taken meditating all the while on God it will cure all kinds of spiritual diseases and remove things which hinder our progress. Neglecting altogether the really essential hygienic and spiritual basis of food, we must not be whimsical, thinking that it is defiled if merely touched by one other than of a particular sect, even though he be more innocent, pious and spiritually elevated. Hindus have experienced sufficiently and ought now to realise that the present-day policy of food is neither social nor spiritual.

194. FORBEARANCE: TC-41

The power generated by the habit of forbearance helps him a good deal in his pursuit, and he enters the sphere of Reality and further the idea of swimming too becomes extinct.

195. FORGETFULNESS: I-179,180

If you want to cover the entire distance in one leap, please recall to your mind the example of Hanuman who is said to have jumped across the sea in one leap. He usually remained in a state of forgetfulness all the time. Consequently, he was seldom aware of his capabilities unless he was reminded of them at the hour of need. He was ordered to bring the tidings of Sita and he was so deeply absorbed in that thought (compliance of the Master's orders) that nothing but the object was in his view. He had no idea of the distance, nor of the ocean, nor of any difficulty. A slight recollection of his capabilities having been revived in his mind, he set off on the enterprise. Nothing could then stand in his way and he reached Lanka in one leap. So, if you can create a similar state of forgetfulness in you with your thought fixed firmly on the object and not on the intervening things you shall be able to jump up to it in one leap. For Hanuman the focus of his thought was mother Sita and for you, the pursuers of the Divine path, it should be your mother, the guru or Master, who takes you along upto God. So if you are able to reach upto your Master you can as well find your way to God. The method for bringing your Master would also be the same i.e., promoting a state of forgetfulness in yourself.

196. FORM: SM-58 RD-106

At a certain stage of the development of faith in an abhyasi, we generally lay stress upon meditation, apparently on human form. The critics may perhaps consider it suicidal to the spiritual feelings. The case is not so, provided the man meditated upon is one of special calibre, who has come down from the Immaterial Absolute for spiritual training or has attained the spiritual standard of evolution required for the purpose by supreme self-exertion. When we begin to love such a soul which becomes the object of our concentration, Nature's power then begins to run through us, for the great soul is endowed with such powers.

If the Master is a great divine soul who has secured his merger in Absolute Reality, meditation on his form is, by far, of greatest advantage to the disciples. His body, though gross in outward appearance is really as fine and subtle in character as his inner self. If you meditate on the form of

such a Master, you not only begin to lose your own grossness but also begin to imbibe within you the finest condition of his inner self. The form taken up in view will after sometime disappear from the sight and you will gradually embark on the plane of pure Reality. Thus automatically from the outward form, we travel inwards and then to the real point, where everything disappears.

197. FORMALITY: RD-100

We generally begin an important thing in the name of God and it is customary almost in every religion to do so. But that is only a matter of formality and has no real significance, we never dedicate the thing to God in the real sense and at heart we are in fact quite away from the idea of God. Remembrance of God thus is of no avail. The real significance of the custom is that we must remain in touch with the idea of God in all phases of our mental and physical activities.

198. FOUNDATION: RD-95

Faith is really the foundation of the entire structure of spirituality. Faith in Reality, faith in the right course you have adopted for realisation, faith in the worthy Master whom you have submitted to; this is the rock upon which you must build your edifice of spirituality if you really aim at success. You will thereby be possessed of an internal force, strong enough to shatter all the forces of evil that might be surrounding you. It will help you to draw fresh Divine impulse whenever you require it.

199. FRAGRANCE: II-204

When we Slide down a little (from the state of perfect negation) for the purpose of work, we feel our own fragrance (the divine one) in every particle. Unless a momentary glimpse of that stage is witnessed, it is very difficult to understand the condition.

200. FREEDOM: II-42, 43, 37, 180 I-183

God created us that we may attain freedom, the Real freedom. But the events of the time turned the course in altogether a different way. Our mind drifted from the original freedom and ran towards senses. We also

got such pleasure which encouraged this. Those who were inclined towards senses got merged in them. Even if they got out of it they created only those things which encouraged and gratified their senses, and they could not rise above those things.

One having passed through the seven rings (of light) attains the final state of complete freedom.

In short, the various states of consciousness, one after the other, carry us along beyond Trinity and even beyond Reality. The state of freedom commences then but it is after a good deal of tiresome journey. When freedom dawns the fatigue of the journey is over and we do not feel encumbered with its weight. But the march is not over yet. The idea of freedom is also there, and so long as it is there it is a bondage still, though our journey might have come to an end. But if the idea of freedom lingers still, or he has a feeling of it in any way, he is not free from the shackles. When the consciousness of freedom is also gone, one finds him self lost in the maze of wonder. There it is only God's help that can take us along onwards but only when we are in a state of complete oblivion. In that sense I would therefore prefer to induce people to forget themselves instead of knowing themselves.

201. FRUIT: II-38

The only thing required for the sure success shall be intense restlessness for the attainment of the goal which shall bring the real Master to your doors. I shall have the fruit of my labour only when your hearts get flooded with it so much that you may yourself become an ocean of pain.

You are to be what you really are and pain is a proof of it, and restlessness its forerunner.

202. FUNCTIONARIES: II-114,115 R D-131,133

Who may these functionaries be? One may say that they must be Gods and Goddesses. Certainly not. They are in fact various powers of Nature, like the different parts of the machine. They go on with their set routine of work irrespective of everything else, and they have not the

capacity to go even an inch beyond. The real functionary at the root is the 'Man'. It is he who has to look to the proper regulation of Nature's machinery, and to maintain the right functioning of its parts. This may be surprising to some but, it is a fact beyond doubt.

An abhyasi after being helped to cross over the Pind-Desh by the reflected power of the Guru, is then in a position to conduct petty godly work entrusted to him. His sphere of work at this stage is a small locality i.e., a town, a district or some bigger division. The nature of work he does is the proper adjustment of everything in action within his jurisdiction in perfect accordance with the demand of Nature. He introduces the required elements within his sphere and removes the unwanted ones. He is known as the Rishi and his designation is Vasu.

The next higher in rank and position is a Dhruva. He enjoys mastery over Brahmand Mandal and falls under the category of Muni. His sphere of work is much larger and he exercises authority over the Vasus. His duty is to look to the cleaning of the atmosphere of all unwanted thoughts and ideas prevailing within. Besides his routine work he has also to look to numerous other duties entrusted to him for the time being. The state is acquired after the thorough illumining of the region located in the human frame within the hylem shadow.

Higher above is the position of Druvadhpati who directs the work of Dhruvas. The state is acquired after gaining mastery over the point of Navel. His sphere of work extends to the whole world but his work is similar in nature to that of a Dhruva. Besides his routine work in connection with the cleaning of the atmosphere, he too has to attend to causal events and incidents happening at different times. These Godly functionaries are highly developed souls of great calibre who work strictly in accordance with the will of Nature in utter disregard of the feeling of individuality or self. Their working is automatic and mechanical and they have no personal choice or discretion in any matter.

The position of Parishad, who is above Dhruvadhpati is bestowed under rare circumstances when nature stands in dire need of it. He regulates and

directs the activities of the various subordinate functionaries mentioned above and imparts various duties to them, reserving for himself only the most important ones

His will works in all important matters e.g., great enterprises or wars, in order to bring out the destined result. He works all the destructive and constructive plans of Nature. His sphere of work is confined to this world only. The State is acquired when a man gains complete mastery over the central point of Sahasra Dal Kamal.

The position of a Maha Parishad is the highest in rank. It is the last Godly post and is very rarely bestowed except when Nature stands in urgent need of drastic change or an overhauling of the world. He enjoys the highest power.

203. GIFT: S M-68 I-29 II-217,220

One can directly be in touch with the centre even as a human being, provided his physical system is purified by the highest consciousness or centre itself. Perfect purity is no doubt essential for attainment of this most sublime state, yet the capacity for it is a divine gift.

In Sahaj Marg the question of changing the outer circumstances does not fit in aptly. It is rather that the abhyasi has to adapt himself to circumstances in order to practice submission to the Divine Will. The Divine Will is predominant, and the circumstances are the results thereof.

We have to learn to take them as Divine Gifts. Of course, it is not an easy job for a common man, so the natural limitations appear to be most distressing to him. But instead of worrying over the circumstances which are often beyond his control, it is better to apply his effort for the mending of his grosser self.

I have a keen desire to pull up every one near most to the centre, and to start his swimming in the region, unfolding the point which might help them to secure mastery over Nature so as to work with it. But that is purely a Divine Gift, destined only for him whom He wills.

If one can give away his heart i.e., make a gift of it to the Divine Master, hardly anything more remains to be done. This shall naturally bring him to the state consciousness and purged out the feeling of undue attach of absorption in Absolute Reality. The adoption of this simple and easy technique makes the very beginning to be the end of it. What except a tiny heart can be the fittest offering for the achievement of the dearest object in life?

204. GITA: RD-60,61 II-81,82,84

The oral expression given at the time constituted only seven slokas to offer brief hints to illustrate the condition acquired by Arjuna through transmission.

It was not merely an idle discourse but the actual revelation of the very thing needed for a true pursuit of the Divine path. They relate directly to the various conditions which an abhyasi passes through during the course of his march. It is related to the practical realisation of those conditions which can be attained through proper Sadhana. Lord Krishna actually transmitted to Arjuna, within a few minutes, all those mental states necessary for the purpose at the time. Really they were the very conditions which an abhyasi passes through during the course of his march. The process brought him instantly to a higher state of spiritual consciousness and purged out the feeling of undue attachment from his heart. None has so far ever turned round like Arjuna in spite of hearing the Gita for years together.

We attend lectures and hear sermons on Gita. We recite portion from Gita regularly every day; we read commentaries on it written by great men of learning but what practical effect is thereby produced upon us. None has ever been able to develop the conditions discussed therein, just as Arjuna did when he heard it from Lord Krishna. Gita as we have it today is really a commentary on what Lord Krishna spoke to Arjuna on the eve of the battle of Mahabharat. Lord Krishna had actually transmitted the very conditions, explained by words of mouth into the heart of Arjuna with the result Arjuna was literally feeling the same conditions prevailing

all over both within and without. Thus it was that every word which he heard descended right into his heart producing a permanent effect. The cause of failure of modern teachers and preachers of Gita to produce the desired effect upon the mind of the hearers is the lack of power to transmit those conditions. The various conditions of mind discussed in the Gita are really the different stages, which a man comes during his march on the path of spirituality, They develop automatically from within. Formal means adopted to acquire a particular state of mind at a premature stage increases internal grossness which is detrimental to our progress.

205. GLORY: I-50,219

The glory of God is reflected only in the heart which is pure like a mirror. But for that purpose, the spirit of the Spartans is necessary. May God grant you all the capacity to come up to it to solve your problem of existence.

206. GOAL: TC-29,31 RD-22,24,28 I-160 II-63,64

The final goal of different people may be different in many respects and consequently, means to achieve it may also be different. We have thus to select the right path leading directly to the final goal for which we aspire.

It remains for you to play the part of a true seeker and adopt means helpful in attaining the goal. There are three signs which indicate that we are nearing the goal. They are Divine Action, Divine Wisdom and Divine Thoughts. Try to develop these in yourself.

Our goal of life is the final stage when we are nearest to the superactive centre or zero, which is the primeval cause of the entire manifestation and to which everything ultimately returns after Mahapralaya (complete dissolution).

The goal of life can easily be achieved if we are sincerely devoted to it having in mind the idea of the great Master all through. All that we have

to do is to keep the path clear and free from thorns and shrubs which might be impediments in our way. Earnestness of purpose and intensity of Devotion help to keep the path clear. When the path is clear, the heart pushes one forward on it. The impediments begin to disappear when that attains a state of permanency, the thought of closeness with God gets into prominence.

The final point of approach is where every kind of force, power, activity or even stimulus disappears and a man enters a state of complete negation, nothingness or zero. That is the highest point of approach or final goal of life.

It is very essential for everyone to fix his thought at the very outset, upon the goal which he has to attain so that his thought and will may pave his way upto it. It has been observed that those on the path of spirituality who did not fix that final state for their goal have definitely remained short of the mark, because before arriving at the final points they mistook one or the other intermediary states to be the final points or the Reality and stopped there for ever. Thus, they suffered merely for not having fixed their goal. Even in worldly matters so long as a person does not keep his object in view his efforts are never so intensified as to ensure success. It is an admitted fact that a boat cannot ply direct to the destination unless the helm is applied to it. Treating this human form as a boat and the space it is plying in as the ocean of spirituality, it is but essential to put up the helm in order to be able to ply through the vast ocean successfully. In the spiritual field the helm is our strong determination which helps us to steer on to the destination. There may certainly be countless whirls at places but the strength of our will and confidence helps us to overcome all of them and proceed on straight to the destination. Now since our eye is fixed upon spirituality, we take up the ideal which is the highest and which can be nothing but that associated directly with Absolute. Thus to reach the Infinite Absolute is one of the primary duties of a man. But so long as the goal is not fixed in one's thought it is very difficult to complete the journey successfully.

Our intention to reach the goal promoted our efforts and since the ideal was the noblest the interest for it went on increasing till it developed into a strong craving. Then we begin to feel impatient for it. When we get into this habit, the tendencies of the mind are then diverted towards it with full vigour. Thus, we come to the conclusion that for the attainment of the objective we have to create in us intense longing or extreme impatience, which forces our passage on to it, just as the Latent Motion did at the time of creation.

It is clear that the firmness of will and determination to reach the goal helped us to arrive at the destination with the result that we got firmly established in the final state.

207. GOD: RD-4,6 SM-6,10,12,45 I-56,57,194,223,210,219 II-55

The popular belief that God can be sought for only in the midst of the forest, as if he is but a forest dweller, is vain and absurd. I believe He can better be sought for in the midst of one's own heart.

God is quite plain, extremely subtle and simple, completely free and devoid of everything, not to speak of any solidity. He is not in solid forms. There is no solidity what-so-ever of any kind in him. God can be achieved by simple means. So, in order to realise him, we should adopt such methods through which we may be able to free ourselves from things created by our own will, actions and surroundings. In fact the very simplicity and purity of the Ultimate has become a veil to it. So, it is absolutely necessary for us to free ourselves from grossness and solidity in order to achieve him. He is beyond everything that can be imagined, seen or heard. We reach him after crossing the splendour and sound created by him.

God is not to be found within the folds of a particular religion or sect. He is neither confined within the certain forms or rituals nor He is to be traced out within the scriptures. Him we have to seek in the inner most core of our heart.

There are various conceptions of God. People look upon Him differently according to their capacity and understanding. The most commonly accepted conception of God is Eternal Power. But philosophic view includes the idea of Nirguna Brahman (Indeterminate Absolute) which is above all multiplicity and distinction. It is beyond quality, activity and consciousness. This Nirguna Brahman is regarded to be the Ultimate cause and substratum of existence, the super active centre of the entire manifestation or Absolute Base. It is also known as Par Brahman. Next comes the idea of God as Supreme Existence. We see the universe with all its diversities and differentiations and we are led to believe in its creator and controller. We call him Ishwara or Saguna Brahman (Determinate Absolute). We think of Him as an Eternal Existence which is omnipotent, and omniscient, possessing all the finest attributes. He is the efficient cause of the world and is also its preserver and destroyer.

There are some who advocated the idea of personal God, others that of a formless God, still others that of Saguna or Nirguna (with or without attributes). There are heated discussions resulting in bitterness which create feelings of hatred against each other and produce causes for dissension. The supporters of both Saguna and Nirguna 'concepts though they vie so much with each other are equally in the wrong and neither of them has thereby been able to achieve the ideal. They are really the two paths with the same (common) object viz., Realization. The only difference between them is that for those who proceed by the former (Saguna) and remain fixed to it, infinity ever remains out of their view. That means they have solidified the watery vapours of the air into hard icy rock

So, long as we remain confined within the bounds of religion the God of religion remains in our view; and we remain entangled in one or the other view. The highest spiritual attainment is possible only when we go beyond the limit of religion. In fact spirituality begins where religion ends.

It is only when viewed from the lower stand point that God (as the God of religion) becomes an object of worship, which is the final approach of

almost all the religions. This Saguna Brahman (Determinate Absolute) is also known as Apra Brahma. Much has been said in the religious books about the two concepts. Some think that the concept of Indeterminate or attributeless God (Nirguna) is better than that of determinate God (Saguna). Others hold just the opposite view. In fact, both of them are erring. They, neither attain Nirguna Brahman nor Saguna Ishwara. There are, no doubt, the two ways; but the goal is one - the realisation of the Ultimate or Eternal Absolute.

Really God is neither Nirakar nor Sakar but beyond both. He is what he is. It is we who to be Nirguna; and it is we who make him Saguna. To avoid those quarrels we must fix our view on the original Element (Adi Tattwa) - be it Nirguna or Saguna. Truly speaking God is neither Saguna nor Nirguna but beyond both. He is what he is. The only solution can possibly be to fix our eyes on the Absolute, be it saguna or nirguna or neither, and develop love for it. Whatever it is we must love it. The highest spiritual attainment is only possible when we go beyond. In fact, spirituality begins where religion ends.

God is one and one alone so we must take up the to realise the one alone. The idea of trinity will definitely lead you shall be lost. One may, however, adhere to the worship of Gods so long as proper means are not within his sight. But when he discovers the right course he must give them up for the better and higher one, and take up the direct way to the realisation of the Absolute. It is very difficult to explain God because there is nothing to compare him with. We are therefore compelled to take up the method of contrast.

208. GODS AND DEITIES: SM-76 I-193,196

Devas die and are reborn taking up our form, while we die and become devas. They too are not free from the entanglements of births and deaths. Thus, worship of the devas can never lead one out of the entanglements of birth and death. To be out-spoken, I may as well say that Gods are in fact at our service and not we at theirs. With due regard to this fact, let one decide for himself how far these Gods can be of avail to us in our

pursuit of Realisation, when they themselves are craving for it. Had the service of Gods been sufficient for the purpose, one would never have looked for other means. It is therefore necessary for one thirsting for realisation to discover proper means for quenching his thirst. Gods are the various powers of Nature, set up to work out her designs. It would therefore be better if during leisure hours you rest your thought on the 'all pervasiveness of God' and try to remain in that thought so long as you have time. This may serve a double purpose, of constant remembrance and of a happy pastime as well. This is for everyone to follow in all seriousness.

209. GODLY WORK: RD-135,136

Time has almost matured for a change which is imminent and inevitable and for which the godly energy in human form is already at work. Though it may not seem convincing at present, the world shall know of him and his work in this respect after some time when events have sufficiently come to light. Godly work is always accomplished through the agency of some Human being of high calibre and not direct. The reason is that god does not possess mind which is the only instrument to bring things into action. Man possesses mind which can be utilised for the purpose, but only when he has lost his feeling of individuality in toto. What remains in him after he has achieved complete negation of self, is not the human mind but only the Godly mind in pure and absolute state. Now Nature works through this godly mind although apparently it exists within the frame of a human being.

210. GRATITUDE: TC-40, 41 I-142,143

Even as the harshness of the Beloved is appealing to a lover since it contains a gentle tenderness which reflects love all through and attracts him all the more, the rebukes of the Beloved are very pleasant to him and offer him greatest joy. If we take a cruder view of these scoldings, it assumes the form of painful experiences which people call by the name of miseries which are so easily endurable to a true lover who takes them with

delight even in their grassest form. When this state is acquired, the underlying emotional trend converts it into a state of gratitude. This indicates how nicely he has welcomed them and is now so happy with them because they have come down from his Beloved.

This results in all joy and he begins to abide in it. After sufficient practice it becomes his second nature and its consciousness too drops off. The glamour too passes away. When this is attained, there remains nothing but the swimming in the sphere of Reality and further on the idea of swimming too becomes extinct. The power generated by the habit of forbearance helps him a good deal in his pursuit, and he enters the sphere described above.

In our system this stage is often attained by Abhyasis. It offers him pleasure and he begins to appreciate it. He begins to have an experience of calmness of mind. Then he begins to have and realise that all these things had come down only for his good, which had the outer form of misery or scoldings. They are really invaluable to us when they come to us as gifts. Being overjoyed to have them one is naturally inclined to express his feelings of gratitude for them.

The kicks of the past should be considered to be like the thrashings by a teacher to bring the pupil round to the right path and for which we should be grateful.

211. GREATNESS: RY-8

We thought of one thing and one alone attaching ourselves to the thing far above our conception. The idea of greatness is now in our heart. Naturally we feel ourselves as its part, or a trifling thing in comparison to that. We do it over and over again. Now we have made the passage by connecting our thought, with that high region for realisation. As we practise this, clouds of darkness begin to disperse and vacuum is created by the force of the will. The power then begins to rush in, in higher degree, with the result that individuality goes away and mind remains.

212. GROSSNESS: TC-1, 24, 25 II-79.

When the time of creation came the latent thought came into action and the subtlest particles got heated up. Thus the preliminary covering set inform the very first day. By the effect of continuous heating, the particles began to come into the motion. Its intensity went on increasing, adding veils after veils to it. Grossness began to develop by the effect of the growing intensity of the vibrations. The action of every particle started and went on multiplying till the Reality was completely wrapped up within like a silk worm in the cocoon. Only the white shell of the egg remained open to view while the reality within was lost sight of.

The currents flowing down from the origin manifested themselves in diverse ways. They had descended not without purpose. They were in fact powers which began to act in numerous ways, producing the required results. All these powers had emerged from the origin and began to manifest their action. A baby at the time of birth could not even move about. The capacity to sit, stand, talk, walk and run lies dormant in him, which subsequently began to develop into action till he attained blooming youth and required the full active vigour of a man. The elements contained in the composition of the baby developed in various forms, though the origin of all these was the same tiny drop. Veils after veils began to set round which were caused by the effect of mother's habits, the father's thoughts, the type of training and all external influences which began to display their respective actions. All these influences had a touch of materiality. The multiplicity of actions made him incognizant of all the various changes which he had undergone during his march towards grossness. Now he is so intensely engrossed in it that it defies all efforts to get out of that state of complete grossness. Another turn is that later, he came in touch with the world around and was influenced by the dealings and association of others. The environment caused its own effect. Desires began to creep in and attract his attention. His entire existence being coloured thus, he assumed a changed form and began to attract material for the same. What was he, and what has he become now? The same tiny drop which is now quite out of view? Not only this but the elements thus introduced went on growing stronger by the effect of his own thoughts.

Consequently, this action grows still more powerful and intensified with the result that they began to draw in greater power from the forces of Nature.

Our excessive attachment to the environment, and surroundings of a similar nature, create in us heaviness and grossness. Subtleness is lost and everything that comes to our view is interpreted in the same light. This not only veils our understanding, but the heart and brain get affected by it.

213. GUIDE: RD-50, 51, 53 SM-64, 84 I-20 II-21,22,161

One who can instil a seeker with the internal divine power and deliver the divine knowledge without any selfish motive. To get such a guide is the sure sign that the problem of life will be solved without doubt. Weave your destiny under a guide through practice. When you get him, give yourself upto him to toto. His association will reveal to you much, and that may also serve as a method to find him out. Seek in you and you will find in yourself. The master is there. But when? Only when you are not there.

A real guide is never eager for fame or honour, and there are examples of saints who have often courted general disrespect by adopting outwardly at times, things derogatory to their position. There is one such instance related about Kabir which helped him to get free from the association of his false followers.

In all cases we stand in need of the help of a capable guide. In spirituality the need of a guru or Master, grows greater and greater as we go on advancing and securing higher stages. Practical approach in spirituality through book alone is impossible. Yogic practices and sadhanas, based on knowledge acquired through books, are mostly misleading and even harmful to our spiritual advancement. It is only the helping support of a capable guide that can take us on upto our destination. Actual realisation comes only after training in the realm of practice, and for that knowledge c: erudition proves to be of little assistance.

It is also necessary that the guide we select must be one of the highest calibre and worthy of the task of tearing off the intricacies at a glance with the aid of the extraordinary power at his command. He can only be one who has himself attained perfection or complete negation of Self. We must connect ourselves with such a great power by feelings of love and attraction. It does not matter much what conception of Him we entertain in our mind. It is evident that while judging a man to be our spiritual Guide, we must take into account not his learning or miracles but his practical attainments in the field of Realisation.

214. GURU: RD-53,62 SM-74,77,84 I-102,104,139 II-182,184

The selection of a worthy Guru is no doubt a very difficult job. An easy method of judging is when you happen to come into contact with one, his association promotes in you a feeling of peace and calmness and silence for the time being at least, the restless tendencies of mind without causing any weight or effect upon it. If so you can conclude that he can be a fit man to lead you on the path. Before deciding about the final selection, one must be 'fully convinced of a man's capabilities and merits with regard to his practical attainments on the path. For this we must have continued association with him to judge. Things through perception and experience in a practical way. When he is thus convinced, he must then trust him in good faith and rely upon him firmly. This is very essential for a successful pursuit.

What we stand in need of from a guru is the true impulse to effect the awakening of the soul and his direct support in the course of our further march on the path of realisation. Such a man we have to seek for, if we aim at success. A man who is himself free can free you from eternal bondage. If your Guru is not free from the bandages of samskaras, Maya or Ahamkara it is not possible for him to free you from those bandages.

God alone is in fact, the real guide or guru, and we all get light from Him alone. But only who has cleaned his heart to that extent feels it coming there-from, while a common man engrossed deeply in material complexities feels it not. He therefore stands in need of one of his fellow

beings of high calibre to help him in that direction. We call him Guide,' Guru, Master or by whatever name we like, but he is after all a helper and supporter, working in the spirit of service and sacrifice. Guru is the connecting link between God and Man. It is through his medium only that we can reach God. He is the only power that can extricate us from the intricacies of the path. His role is by far the most important, for it is he who as a matter of fact, pulls the real seeker up and enlivens him with the light which is lying in him under layers of grossness. The light thus awakened begins first to cast its reflection upon outer coverings and removes grossness and impurities therefrom. By and by it goes on developing, affecting the deeper layers also. The light can, however, be awakened by independent efforts as well, but that requires persistent labour for many years together. For this reason, association with a worthy guide is of immense value to the abhyasi, since the Master too, in duty bound keeps on removing obstructions and impediments on the path. If the Master is not lacking in power and capacity, he will by his own force push the disciple up out of the entanglement and place him on the next higher stage. It is, essential for him to think of himself as a humble being and act in the spirit of love and service. He must surely be quite free from the idea of himself being the guru. He must be totally free from the feelings of self-importance and pride. He must completely be merged in divine love, so that its effect may automatically remain radiating from his very being to cover all those sitting by him and devote himself to the service of his fellow beings both individually and collectively. The service may be physical as well as spiritual. Spiritual service he must always be occupied with, physical service too he must ever be ready to perform if needed. He must be thoroughly devoid of feelings of greatness, self-importance and pride. He must not be a mere preacher of theories but a practical man who has traversed the entire distance upto the final limit of human approach and has completely merged in the state of Infinity. Such a man alone can be the fittest to act as Guru or Master to take the abhyasi along the path of spirituality. In that case the spiritual force keeps on radiating automatically all the time from him and affecting those around him. But such special beings are Nature's gift to the world. They come into

the world only at Nature's will to work as a medium for Nature's work. Such a high soul is to be sought for if possible and available, otherwise one must get himself attached to the next highest personality available and accessible.

Gurus of today might conveniently be classified under the following heads. (1) Quacks-Guru of the lower(est) type Guru SUFLI - are those who tell us to worship Ghosts, and apparitions and who know some charms, They go about advising and conducting the worship of trees, animals, insects, diseases, ghosts and spirits. (2) Gurus of books and knowledge, or Book moths or Guru Kitabi - Those who prescribed practices and methods which they have picked up from books. Merely on the authority of books they tell others to practice. They are not concerned with the purpose of practices and the conditions under which they prove beneficial. (3) Practical teachers or Born gurus or Guru Azli are those who go on prescribing practices so that men may attain perfection in a certain field, provided they are not caught up in the whirl but if, perchance, they are entangled, it is beyond the power of such gurus to pull them out. They prescribed to others that which they do or have done, not taking into account the merits demerits thereof. (4) Inspired teachers or higher type of Gurus or Guru Fazli-are those who guide people on the basis of their inner inspirations. They always enjoy the grace and kindness of God and who are capable of utilising that grace for reforming others. (5) There is still another type called Azli Fazli or inspired experienced teachers. These are very difficult to find. They guide people on the basis of their practical experience supported by higher inspiration. This guru of the highest type has reached the supreme original condition and is always attached to the origin. It is such a guru we have to search for, and if such a one is not available, we should pull on with a Fazli Guru.

There is room for every kind of suspicion in a bookish guru. It is quite possible that his conduct may not be good. But in an Azli-Fazli guru this is not possible. Though Azli guru has the original condition free from ebbs and tides, he does not have the capacity to foment others from his inner condition. But Fazli guru can do this. He can transfer the grace of

God into the abhyasi. And what to say of Azli Fazli? He can do whatever he desires within a wink. Such saints are rarely seen.

215. GURUDOM: RD-54 SM-9, 78 II-26

I do not mean to advocate, in any way, the orthodox idea of Gurudom. In our Sanstha we take it in the sense of common brother hood in a spirit of service and sacrifice, helping each other as needed and required.

Unfortunately, today, the selection of the proper guide is much neglected, although every religious minded Hindu believes that it is incumbent upon him to have a Guru in order to satisfy his craving for spiritual benefit. Generally, people select any one for the purpose without any regard to his capabilities or worth. They are induced to do so mostly by persuasion or by miracles displayed by those so called gurus to attract the ignorant masses. Disciple hunters are not wanting. They are as numerous as the leaves of a tree; for most of them, Gurudom is a very profitable job which can secure enormous income which they cannot otherwise earn. Besides, they command highest respect and personal service from their disciples. The ignorant masses thus fall a ready prey to these self-seeking professionals. A petty miracle or an ordinary display of something charming is enough to attract hundreds of these silly sheep to the fold of their Gurudom. A simple threat of a curse upon one who happens to displease them, may bring thousands to abject submission.

216. GURU-PASHU: RD-105,106

The process (remembrance) if earnestly followed, will constantly keep the Master's form in your vision and you will feel, his presence within and all about. Though in fact the real Master is not merely his outward physical form, but his inner self, still it is almost impossible to ignore the form altogether. But those who stick to the idea of the physical form alone as Master create for themselves the grossest entanglements and complications. Kabir Das has rightly termed such persons and Guru Pashu.

217. HAPPINESS: II-200

Happiness consists in the due discharge of one's duty. The Gita lays so much stress upon it. It is in fact the very life and soul of spirituality. One must be prepared to face boldly the difficulties and the worries that happen to come across one's way on the path of duty to all those one might be concerned with. This is but a petty sacrifice which is nothing in comparison to the sufferings of all our successive lives.

218. HATHA YOGA: Inf. 15 RD-81 SM-44,51

Hatha Yoga lays down mostly physical practices to effect cleaning, some of which are too hard and tedious for all and sundry. Hatha-yoga has no access beyond Ajna-chakra. Besides, there is also another serious defect in it. When we start with the bodily exercises of Hatha-yoga, the consciousness of our physical efforts, with the idea of self in the background also remains all through. Thus the ego instead of getting reduced goes on increasing thereby.

No practice of Hatha Yoga can bring out true Realisation as it fails after the Ajna Chakra and there remain very many states still to pass after it.

219. HEART: RY-13, 18, 20, 26,28,29,32 SM-51, 57, 58 I-171,223 II-108,255 Inf.3,4

The practice followed in our mission is meditation on the heart at the point where you feel its beats. The same method has been recommended by Patanjali. There is a great philosophy underlying it. The heart is the pumping station of blood. It sends out purified blood to all parts of the body and to the smallest cells. Now we have taken the heart as the centre for meditation. The blood that runs through our system is affected. It is the nucleus and creates the vibrant motion, wherever it is directed. This is the field for mind to work and this is the instrument by which we develop the discriminating faculty. The subtle force works in this place for the descent of Divine energy. The heart is the only point, at which the connecting link between the animate and the inanimate is most clearly felt. This is the reason why meditation on the heart is very useful. Further heart is the field for action of the mind. Mind is always as it is. It is the heart which, as the field of action of the mind, is to be set right. Hence the

most appropriate point for meditation can be only that where from the current flows on, either upwards or downwards. It can only be the heart and nothing else. It is irreligious to give away one's heart for pleasure only.

Why do we meditate on the heart when the brain alone thinks of everything? The heart is the field of work for the mind, and all the points which are in the body and the brain, almost all of them are found in the heart, and by meditating on it, it facilitates in purifying all those points.

When the condition of mergence, after having crossed its limits, assume the form of identity, then whatever thoughts come they arise from the heart alone.

How the heart in its lower state takes the reverse trend onwards is a problem not to be understood so easily. If I try to clear this mystery, I may hardly find words to express it, except that the phase is changed and the life is transformed. Then the heart instead of being a field for defective mental activities, becomes the ground of Nature. Everything is changed into Real. The position of the heart though physically at its own place, is also changed. It may be a greater ambiguity to say that 'L' becomes 'U' but for explanation of it the word 'silence' alone will perhaps serve the purpose best.

I take the heart made of flesh and blood and divide it into two parts. The first part the upper is brighter than the other, the lower. Upper region is the first point of the heart and the lower region is the second part of the heart. The upper one is the landing point of the great Rishis. They come in this state after a good deal of penance and sacrifice. The thing is not open to everybody, although so near, but only to him who really deserves. Superconsciousness of inferior type abides in the upper region. You begin to become conscious of many godly things when you reside in this region. The man always intoxicated with worldly things cannot reach even this state of superconsciousness of the inferior type. The lower region is generally the place of common folk, the people generally proceed with the lower region, because they have not purified the heart so much as to

enable them to enter this (upper) portion in the brighter state. They want to enter with all things they possess. Thus they try to attempt an impossibility by trying to proceed with the right side. It depend much upon the worthy Master or the guide to lead his disciple on to the right (correct) side with his things or belongings cast asunder.

You know about certain limbs of the body. You find also the heart beating. You feel the respiration, you connect all these things with certain organs working. You also know that all these parts are set in different places of the body. You have the idea of liver, heart, lungs and so on. You are .truly playing the part of the body as one unit but with solidity of thing. You have nothing in your mind but this. You do not know the real play of things. You do not know where these dramas are being played. You do not know that you are tossing in your own ideas. You have made yourself quite distracted and disturbed. Why do these things happen? Why do such ideas flash across? Who supported these things to come in? Who has the reins of all these things, or who is reigning? The heart and nothing else. You have yourself made your heart in this fashion, bringing out such results. The consequence is nothing but disturbance. All these thoughts were due to the heart and subsequently all your actions will be governed and regulated by this thing' only at the first step, wrongly, if unwisely directed, correctly, if properly directed. It means that it is the Master of them all. It is the controlling agency in itself. This is the condition of heart within you. It is working in different ways and colours. The main artery of Almighty with the idea of creation is working- through it. The pendulum-like movement in your heart is nothing but the effect of invisible motion plays the part in its own place according to its capacity. Thus, its function is almost the same as that of the invisible motion. Lo' the visible form of the Godly invisible motion. It is a drop of the ocean. It is but a unit issued forth from the centre. It is the same power_ in a limited sense. The big thing has its unlimited powers. Limitation, however, is the out-come of your own narrow mindedness. Invisible motion descended from the main artery for the creation of the universe and they spread like showers in the vast big circle. These revolving motions constituted the

world no doubt, and we see the forms created by the Almighty through the invisible motions all round. This clearly proves that we are connected with the force of power which effected such wonderful results as we see in the world. Thus, though diversely related with each other, all things are finally connected with one and the same thing. These things are all running throughout the bigger circle of which we find our heart as a part. We have limitations created by our own force of will. That is why we find our inner circle of heart separated from the things said above. Every-thing abides within this region.

220. HEART-REGION: SM-91 RY-17, 23, 26

The heart region is extended from head to foot, All the creation of Almighty is within this circle. The work, of course, is divided and pushed on by different senses. If we go below the middle point of the heart region we find several functionaries at work, of course on different times prescribed for each one of them. Powers of Almighty are also found in them which can be utilised as such. It is a big machinery of Nature. What we gain in the region of heart is beyond one's conception.

It is really a vast circle covering everything inner and outer. The things after the first mind all belong to the region of heart. All the lotuses or chakras are set within its limits. The stages of human approach are lying hidden in it. Superconsciousness lies there: sushupti is a part of it. We are all playing like, ducks in the water in that region. The stage of intercommunication with the liberated souls of the brighter world starts from his place. Individual mind plays its part in this region. It is the main artery of God. We cannot reach him unless we proceed through it.

Cosmic powers reside in this big region of Heart. Before crossing this region on to the Real Mind you acquire many powers which are utilised in Godly work.

The top-most portion of the body is the end of this big circle. Such is the sphere of this big circle. There are very many things in this vast circle which can only be felt. No words can express them. The various powers of Nature reside here.

No God (or Devata) can ever boast of crossing this circle. It is but for a human being who has at his command the power and means to do so, and thus his flight is far above that of the Gods. It is really we who give them power by the force at our command. Personalities who have crossed the heart region and entered the region of First or Super Mind or God and who have gone far above the first Mind of God have such force at their command.

Beginning our march from the outer circle we come across several spiritual spheres during our progress towards the centre. It is an immensely vast expanse. We take up the heart - which is the nucleus - for meditation and go on with it till the goal is attained. There are five points or sub-centres in this Heart-region which we pass through in the course of our journey. At each point, all the four conditions are felt.

221. HEART'S EYE: I-93

It is the nucleus and creates the vibrant motion whereto it is directed. This is the field for the mind to work, and this is the instrument by which we develop the discriminative faculty. The subtle forces work in this plain for the descent of Divine energy. If some-how our thinking conjoins with it, or we train it so that it may percolate the right thing and direct it towards Reality, the problem is solved.

222. HEAT: TC-14 A-42

There is a great difference between the Nature's heat and that caused by sun. The former which originates from Reality is totally devoid of materiality whereas the latter which originates from a comparatively material source is heavier. The former may more aptly be called as force or energy. In energy the heat exists in a latent state while in sun it is apparent. The sun's heat is mere warmth while the other is promotor and preserver of life, though the word used in both cases is the same. It is regrettable that no adequate means of expression of such subtlest matters are available and possible. The actual realisation of the difference depends upon practical experience (anubhava) alone.

I saw your holiness in a dream. You transmitted to me at all points and also gave a particular transmission which produced heat in the entire body but caused no trouble.

223. HEAVINESS: A-30 RD-93 II-255

Heaviness of mind or internal denseness caused by gross forms of worship is thus a great impediment to our spiritual advancement and should be avoided. If they maintain it with ever-increasing intensity, they remain entangled in the thorny bushes of grossness and deception far removed from the realm of perpetual bliss. The cause of heaviness is unbalanced movement.

Worldly worries create heaviness in heart. This proves that the heart is purified to such an extent that even the sweet fragrance of the flower cannot be endured by it. Nevertheless, the worries should be in the flying form so that the heart may not be aware of them.

224. HERO: RD-36, 37

In order to control our thoughts and actions we have to look to the proper working of the mind which is never at rest even for a moment. Religious teachers rail at it in bitterest terms, ascribing all bad names to it and proclaiming it to be our worst enemy thinking it to be the cause of all evil within us. The present circumstances and the environments too contribute much towards the ever-increasing activities, of the individual mind. Almost every one, today, feels his life to be a hard struggle for existence confronting acute problems of poverty, insecurity, distress and rivalry and it is almost impossible to, keep himself free from its effect. The result is the constant unrest and disturbance of mind. We breathe in the same thing from atmosphere and are consequently led away by circumstances and surroundings. Our individual mind has become the weathercock, turning its face at every blast towards the direction in which the wind blows. The real hero in the struggle is one, who braves them courageously and keeps himself free from their effect.

225. HINDUISM: I-96, 97

One of the greatest specialities of Hinduism, as pointed out by Swami Vivekananda, is that it offers means and methods of attainment of nobler ideals of life to people of every taste, mentality and talent. For this purpose, there is in it for some the worship of idols and images, for others that of God with form or without form and so on. Further, still for those of higher capabilities there are the paths of Upasana bhakthi, jnana etc. For the attainment of still higher ideals there is again the path of yoga classified under different heads including the Hatha yoga and Raja yoga. As for the attainment of liberation or complete freedom almost all the great sages for the past and the present agree on the point that Raja Yoga alone is the path That ensures success upto the final point of human approach, and every one dedicated to complete freedom must sooner or later come up to it. Sahaj Marg runs closely along the lines of Raja Yoga but with certain amendments and modifications to purge out superfluities from that system hitherto known by the name of Raja Yoga.

226. HOMAGE PERSONIFIED: A-123

At times liveliness increases, otherwise condition mostly remains very light, and I often feel a very serene condition. Both inside and outside the notions of culture and civility have come into being. The condition inside which was very respectable with added subtleness now remains respectable with a new pleasure. The new pleasure is due to the fact that with respectfulness more humbleness and worship have been added. In fact, inner uncivility seems to be more offensive. At times, I feel myself to be "homage personified".

227. HOMELAND: A-172,173 I-32,68,69

I do not think that one who exerts himself for the achievement of realisation while attending to his house-hold duties shall be a loser any way. On the other hand, he will be soaring high with both wings outstretched on towards his eternal homeland.

During the preceding month attraction was felt much, and condition remained balanced and pleasant and the feeling that my abode was in the heavenly world was very intense. I felt that was my homeland, and that I

was a resident of that world. My status in this world seemed to be that of a traveller and, on meditation, it still seems so.

I regret to say most of our fellow associates remain too much occupied with their own self, attaching to it the great importance. Innumerable lives have gone by but our return to the 'homeland' could not be effected yet. And even now the craving for that does not seem to have revived in the heart. In fact, all this depends upon the sweet will of God. May they have of me even as much as I may be capable of imparting, and beyond that, if their longing still persists, I will most gladly advise them to seek for another, better accomplished one. The greatest joy to me would be to see people going higher than myself. What or where I am, the Master alone is in the full know of. If any of my associates at any later time comes to a full understanding of it, he may have to repent for not availing of it fully at the time. I wonder why their hearts are not moved even though I remind them) of it so often.

228. HONESTY: A-5,11

In all my work honesty is paramount. Honesty pays in the end; and dishonesty, only in the beginning it at all'. Honesty and seriousness in all work 'brings good hull.

229. HUMANITY: I-223 II-203,219,224,228,251

A saint, even at his highest approach, cannot wash off humanity because in that case life will be extinct. However high an approach a saint may have attained humanity, which itself is a limitation, still remains. If this limitation or bond is broken up, the spirit flies away, leaving the mortal human body. This limitation Will always remain, and it will play one part or the other. This is the secret of Nature. Humanity remains even if one be at the apex of Realisation. Humanity though charged with Divinity, is not however altogether lost but exists still, though on a normal level only. So even when one secures closest nearness to God, the human instinct still remains in him

God loves him who has seen him but remains at a distance from Him. That means one must keep His remembrance alive in his heart, remaining even within the sphere of devotion, in full cognizance of his own status of humanity.

Mergence is there without doubt. But in such a state a man, having become absorbed in Reality, feels linked with the other side i.e., the world. It is nature's plan for humanity, because humanity cannot survive without it; and it is also essential because we have to exist as human being first till, we close our eyes permanently. It is secret of nature.

230. HUMILITY: A-133,157 I-8 TC-55

One rises to prominence only when he thinks himself to be humble and low. Humility brings forth what arrogance cannot. One must, therefore, never part with this noble virtue, be he great or small, high born or low born, Brahmin or sudra. Mind has become humility loving, I am much pleased when somebody looks down upon me, and I am mostly looked down upon.

The feeling of humility, which may as well be expressed as a state of supplicancy, covers within it the condition, of innocence. One who attains it has in a way attained all, though apparently it may not seem to be so. In that case, the mistake no longer remains a mistake, since it has been washed off completely.

"How can a falcon or a bird reach the, environment of His elevation? Here our flying bird is without wings and feathers". That is to say the divine being seems to be miles away, and the impression of His greatness and grandeur is imprinted on the heart. He is the monarch of the entire Universe while this humble self is such that there is so much humility and humbleness in the mind that the stage has arrived "where the shield should be given up" seems to be applicable. It only seems to be the place

of keeping quiet with reverence. "Let there be no faltering as the court is regal".

231. I AND THOU: A-171,177

Master made me sit near him to the right and gave transmission to me and asked me if I recollected the couplet " I become thee' Thou becomest me' I become body' Though becomest soul' So that no one may henceforward say that I and Thee are separate" He reminded me "I become Thee and Thou me".

Really speaking my master did not die but I felt myself as dead.

232. IDENTITY: S M-16, 17 I-188,189,171

As regards 'Identity' I may say that can better be presumed to be something like a fine idea which subsequently develops into thought. One may, however, take it to mean as that which brings into our cognizance the consciousness of the origin, or, in other words as reality garbed in a somewhat grosser covering. The grosser form strikes in our heart an idea that there must be something beyond -which serves for a cause to bring it into being. One might thereby be led to the conclusion that, that too, in its turn, must have a cause of its own. The sequence of cause and effect may thus continue till one might come up to the point where the sequence too gets out of our consciousness. Suffice it to say, that at its finest level it denotes as Identity. Every embodied soul must have an identity, which at the higher level is finer and subtler. The subtler the identity, the more powerful will a man be in life.

Identity remains in existence till the time of Mahapralaya when it loses its individuality or identity and merges into one common identity which later serves for the cause of the next creation. Thus it is only the individuality that end and not Identity. It is so because of the dormant action at the root or the centre where the difference between 'being' and 'non-being' is but nominal.

When the re-audition of mergence, after having crossed its limits, assumes the form of Identity, then whatever thoughts come they arise from heart alone.

233. IDEO-MOTOR ACTION: I-144,145

Arrive at the reality by weighting me in the balance of your heart. You have taken into your heart my views expressed in the letters. Shall it not be regrettable then to ignore the writer thereof? No sooner do you form a will than the action thereof starts automatically (Ideo-motor reaction). Do pray and try to get drowned in it, to the extent that the begging bowl alone remains in the hand while the begging also is lost in unawareness. If you create such a condition your prayer shall never go unheeded. Practise sobbing and weeping in love which, if it is not real, may be taken up artificially. Do this and see the result.

234. IDOLATRY: II-212

If a man is a slave of his habits he is also an idolator. If we suppose anything and it does not exist, that is also idolatry. If man loves his family, children and so on he is also an idolator. Any attachment towards material things is idolatry. It can altogether be abolished only when the thought does not take any such impressions. If it comes, it is thrown back automatically. But such is the case after a long reach. We should avoid the worship of concrete things so that we may rise above not catch it. There are men who, even if any practical hint for realisation be given, will not leave idolatry of the rocky type.

235. IGNORANCE: SM-34 II-60 A-173

At the higher levels of approach the sense of feeling also ends. Differentiation is almost lost, and 'ignorance' develops without any awareness of it. If I had proceeded along the path of realisation through books, I would never have come up to that level of ignorance which is the basic property of the Divine. It is only the practical life that is worth having

Connection with ignorance in mind is often felt, and there seems to be so much forgetfulness of spirituality as if this humble self has never stepped into this barren plain. Nevertheless restlessness in some form or the other is present there. Thanks to the Guru at least there is something.

236: ILLUMINE: I-171 II-21

As a matter of fact my very being alive is due to you all, for having completed my work long before, I would have by now gone away from material world. Now until you all brightly illumined the Mission, I do not even think of going away. They draw the oil from the fatty substance, that is, from those who are swelled with the material knowledge. But they never try to meet a real unassuming spiritualist to derive from his phosphorescent matter which might illumine the particles of their being, however solid they may be. The difficulty then becomes greater in the struggle.

237: IMITATE: I-28,200

During my great Master's life time devotees clustered round him like moths round a flame. It was so because the candle was alight. They went on making progress on the path, but after him the situation changed. There were then few amongst them who could burn themselves with their own internal fire over the flame that had gone out. This was possible only to one who had absorbed into himself sufficient light to keep himself aglow with, and to consume his very being in it. Such a one is for all to imitate, so that they may not remain lacking in that inner heat to consume themselves with afterwards.

It is said that a true disciple must try to imitate Master. A real Master is known to be the possessor of super normal values, related with his outer self as well as with his inner self. If the abhyasi imitates those virtues he himself gets transformed accordingly. It is in this respect that the abhyasi is advised to imitate the Master. He is also directed to follow the Master's commands and not his actions. It is but definite that the Master's command will always be in the best interest of the abhyasi and so it is but proper to follow it without question.

238. IMPEDIMENTS: II-63,64

All that we have to do is to keep it (the path) clear and free from thorns and shrubs which might be impediments in our way.

Impediments comprise chiefly the conflicting ideas which keep on haunting the mind. A temporary lull created by the effect of meditation means a step onwards. As one proceeds on with it one will experience that the conflicting ideas begin to disappear.

239. IMPRESSIONS: TC-45,46

As a rule nature wants to keep everything pure and crystal clear just as it had originally come down in the beginning. Even the slightest coating on it veils its lustre. This in itself being a power assumes a kind of life which we relate with our own karmas (actions). It is because we pose as the doers. The very thought forges its impressions. When such thoughts get accumulated they form numerous coils. The heat of thought contained in it promotes the growth of activity which sets up a sort of boiling action in it. According to the law of Nature everything tends to go back to its source. Since owing to the continuous contact of heat its heaviness grows unendurable it becomes necessary for it to return to the origin in order to relieve itself of the weight. Things coming out from even smaller things get expanded when they find sufficient scope for it. The expansion is full with force according to the volume it covers, because the sprung up things naturally possess power. When this is the case it now turns another phase and begins to cover over all the available space, affecting even the layers reserved for Bhogam. This leads to the commencement of sufferings.

240. IMPULSE: I-213 RD-77

If the impulse is coming through the medium of a highly elevated soul, it will be real in the strictest sense of the word, because every particle of his being having merged in the final condition, must have attained the absolute state. Such impulse is to be sought only from one of our fellow beings of highest calibre, who may be within our approach to ready to solve our difficulties at any time.

241. INDEBTED: I-135 II-81

How greatly I am indebted to my gracious Master who has so kindly put me on to swimming through the Infinite, which otherwise could have been possible only after death' And He is still pushing me on further through it. Not only this, he also bestows upon me all that he acquired himself during the course of this swimming through the Infinite ocean, for in every case the ascent continues infinitely.

It was in accordance with the need of time that Lord Krishna revealed the truth depicted in the Gita to Arjuna. We must be highly indebted to him for all that he put forth for our benefit, which in course of time has become the guiding light to us all.

242. INDISPENSABLE: SM-72

Realisation cannot be achieved by mere abhyas, for the reason that at higher stages the conditions are such that even if one ascends a little by self-effort he quickly slips down because of the strong push from above. Hence so far as our entry into the higher region is concerned the help of Master is indispensable. For the practical aspect of Sadhana too, it is essential for everyone to take up the practical course of spiritual training for which we have to seek proper guidance.

243. INDIVIDUALITY: A-110 RY-8, 9

When mind separates itself from Godly mind it begins to call itself as individual one. Why do we feel separated? It is because the functions of the big mind on it cease to exist on account of our doings and going on the wrong path. It gets saturated with these things so much that we feel nothing of reality but only the impressions which these things have already made. The impressions grow so powerful that they begin to overrule our senses. The surroundings, no doubt, leave impressions on it. Now when we give place to that important idea- the pious one, on the mind of ours, the impressions we have made begin to lose their density, and in course of time we are free from these things. The effect of what is prevailing is that the Big Mind is felt as well. If you go on practicing you

will feel the same thing in your individual mind as there is above it. When you feel these things permanently in your individual mind think that you have lost its individuality.

A sort of individuality is experienced in the mind. By individuality I mean the subtlest possible form of ego, or perhaps the power of perception will be an apt interpretation of it. But this individuality, or power of perception, is simply rational and seems to be devoid of material attributes. I fail to understand what this phenomenon is. Is this the cause for non-existent being brought into being? Or is this necessary for the maintenance of existence? Or is this a reflection or glimps of any Godly condition? This is not in the least comprehended.

244. INERTIA: I-119

At a higher stage of advancement regular routine abhyas becomes almost impossible. In that stage if the aspirant keeps alive his link with God, his abhyas goes on automatically and unconsciously without any conscious effort on his part. This is the case with almost every abhyasi in our samstha, provided he is going on with faith and confidence. When advanced merging is secured, guidance comes to him by itself. The state of inertia (in which one feels himself like a dead man) is a spiritual stage which may be taken as the beginning of spirituality in the true sense, though people take it wrongly as the end of it. I wish every one to aspire for and be blessed with it.

245. INFINITE: I-173 II-33,34

The beginning of Reality commences after the end of all spiritual stages. Further that too disappears and its memory also recedes to the background. Then we reach the plane where our swimming goes on infinitely. To him who might be eager to have experience of that Infinite plane, I may say that he must step into it after brushing aside all the effects of feelings. After crossing the seven rings of light, one enters upon the vast limitless expanse, the Infinite, and starts swimming in it. Now here is the end of all our activities and we have now entered the Godly region in pure form. Our goal is achieved and we are admitted into it. Self is realised. We

are above actual consciousness which abides in the region of the Heart and its potentiality which is rooted in the mind region. We are now free from endless circle of rebirth. One passing through the seven rings attains the final state of complete freedom.

How nice would it have been if, instead of witnessing all and everything, one might have witnessed only that by seeing which everything would have come to his view by itself. I was not interested in the scenery of the place (Uttar Kashi) which offered me no charm since I have already witnessed the dreary waste of the Infinite, which to me is the very essence of the blooming greenery, and to which I have been accustomed. It serves me as a soothing balm to my heart's wounds. These happy wounds may, however, be only for those who are afflicted with the pricking pangs of love.

We have brought with us the very essence of infinity and we should try to keep close to it, in order to give freedom to our thought for absorption in the infinite. If we neglect it we remain bound to activity of thought and not the Reality at the root which is limitless. If one can sell his heart i.e., make a gift of it to the Divine Master, hardly anything more remains to be done. This shall naturally bring him to the state of absorbency in the Infinite Reality. The impulse begins to flow in automatically, transforming the entire being of an individual.

246. INGRATITUDE: A-154

A man who was ungrateful is not worthy of spiritual knowledge. If such a man desires to be diverted to spirituality he ought to give up the habit of ingratitude.

247. INITIATION: RD-56,86 A-167,175

The practice of 'initiating' a disciple has been much abused by most of the modern professionals, who do not understand its real significance. Their only function as a Guru is to breathe a few mystical words into the ears of the disciple at the time of 'initiation' and tell him to follow certain ceremonial practices by way of worship. Their duty to the disciple ends

there and nothing more is done by them for the betterment of disciple except giving him their Darshan every year and realising their annual toll and tribute from him.

It is true that initiation is an essential thing and there is no go without this. This is necessarily helpful in attaining really high approaches. It is a different thing if anybody creates in himself the conditions of high approaches. Even then he remains deprived of the great Gift. The person who does initiation becomes as compelled after the initiation as the father to his sons. However naughty the son may be, still the father claims him as his own son and his parentage remain the same. Yes' In spirituality some such thing is also produced in special cases where the teacher can cut off of his spiritual descendants. But this is done in very exceptional cases, and only the Guru can decide about it. The principle of initiation is that initiation can be done only when the faith of the aspirant is matured, and when he is going deep enough in love.

Some people think that initiation alone is enough to solve their problem of life. If they are able somehow or other to secure initiation with a Guru, they do not stand in need of any further effort or practice. They think that a push by the Guru will in the end extricate them from the entanglements of samskaras and maya and lead them on to liberation. The notion though literally true, may not be very encouraging unless you completely surrender to him and the master too is of a specially high calibre.

Really a disciple should formally be 'initiated' only when true faith exists in him and divine love takes prime root in his heart. Initiation signifies that the disciple's link has been connected with the supreme power. In that case spiritual force begins to flow to the disciple automatically according to the absorbing capacity he develops in himself. It depends much upon the power and capability of the Master to establish a sound connection for which high calibre is needed. A sound connection once established shall continue as long as the disciple does not secure liberation which in such cases is not a far-off matter to be attained after numerous lives. In fact, if a disciple is initiated in the right sense as mentioned above by a Guru of high calibre the question of breaking off can never arise. But

for the professional Gurus who perform mock initiations to serve their purpose, it is a matter of constant anxiety.

The saint asked for my hand to initiate me. Thinking that I had already been initiated, I hesitated. Somehow to fulfil his desire I extended my hand and he put his hand on mine and did what is done at the time of initiation. At that time, I realised that some very high point had been awakened, and this condition prevailed for many days.

Saw a saint in a dream, and with his permission someone initiated me. He made me say, after putting his hand over my hand, I was being initiated over the hand of Horizon. The respected saint enquired if I had been initiated over the hand of horizon. I said yes. Then somebody else initiated me.

248. INNER POWERS: 1nf.41,42

None can perhaps have a true estimate of the Man's inner powers though I have hinted everything in a very guarded manner. If one having progressed upto that extent wants to effect any remarkable change in Nature, the method would be quite simple and unfailing, for hardly would there be anything too far from him. The method would be, to join his own thought to the real state in such a way that there be no words in it but only a suggestion to express his purpose. The same thing will then set to work for the accomplishment of the task and that would be the Divine command as well. But this will happen only when as stated above, the contact with the Bhuma is so established that the thing existing in the heart may be resounding there just like the other end of the wire which begins to vibrate by the effect of touch at one end. When a devotee this stage he no longer remains a supplicant in the strict, sense, though his humble supplications persist still as duly they must. Really it is only on account of his gentleness of character that the relation which has brought him up to it is maintained all through. In accordance with it he receives commands for the work required for the world. His own position in this respect is practically nil. He is in a way only a part of the 'Bhuma'. This condition does not fall to anyone's lot except on rare occasions when

Nature wants over-hauling of the world or the Universe. There can never be two personalities of this category at the same time in the world. There shall be one and only one such personality in all the universe at a time and that too only when Nature is in need of it.

249. INNER STATE: I-116,117

People often say that they do not feel anything in respect of their inner state. But when I ask them whether they ever tried for it or not, they only reply that they did not, since they are incapable of it. I do not agree with them. I believe everyone has this capacity, because intelligence is sure to develop as one proceeds on with his abhyas. The fact is that they apply their developed understanding to other things but not to this one. Usually, it is diverted towards worldly things rather than towards the divine, with the result that they go on getting more firmly attached to the world. As a matter of fact, they do not want to make any sacrifice, nor have they any real craving for Reality. All that they pose to be doing is merely for the sake of recreation or perhaps for satisfying their curiosity. Even under these circumstances I feel it obligatory upon myself to help them as far as possible.

250. INNER VOICE: RD-77,80

The practice of seeking inspiration or guidance from gods and demi-gods or from some departed soul treating it as Guru or Master is in most cases very dangerous. Similar is the case with those also who seek guidance from their inner voice, as they call it.

I have come across people who lay great stress upon their inner voice which they think to be the real guide in all controversial matters arising in the mind. We have concrete examples of people relying on their so-called inner voice who are found to have been misled in the spiritual field. Really what they think to be their voice or an impulse from the departed soul is only the play of their indisciplined mind. Thus, the people often misunderstand as a stage of yogic attainment where one acquires the power to Intercommuned with departed souls. They are really far away from it. The inner voice or the voice of the real self is no doubt never

misleading, but how many there are who are advanced enough to catch it. To most of those who profess to follow the inner voice it is quite inaudible. Unless the coverings of Mal, Vikshep and Avaran are removed and the mind is brought to a state of perfect poise and moderation, inspiration or guidance from the inner voice is meaningless. Most of those who pose to follow the inner voice or seek guidance from a departed soul are really following the dictates of their own unregulated and undisciplined we develop this vicious habit we are lost for ever.

The inner voice is in fact the voice of mind in its perfectly pure state. Unless the mind is cleared of all pollutions and defilements and is brought to a state of perfect peace and moderation, it can never reflect the inner pure, it and the continue is thus voice. In fact, for one whose mind is perfectly is his inner voice alone that always speaks impulse from highly developed liberated souls to flow to him continuously. The practice evidently, very dangerous and in most cases leads to disastrous results.

251. INNOVATION: I-144,114,115

One's entry into the Central Region and his swimming it during his life time has so far been known to an impossibility and none could have dreamt of doing it while in the physical body. It is, however the greatest innovation of my great Master, Samarth Guru Mahatma Ram Chandrajii of Fatehgarh who was the first personality to have secured his approach upto the highest point while maintaining his physical existence in the world, and thereby made its achievement possible and practicable to others.

Even an abhyasi does not himself undergo the usual routine abhyas he can be made to cross stages upto the final limits of perfection by the transmitted power of the Master if only he cooperates with him in the true sense. But commonly if the condition is brought into full swing all at once there is the danger of his nerves and muscles being shattered. Under Shaj Marg system this process has been made quite safe involving no physical risk to the Abhyasi, and this is one of their greatest innovation of our great Master. This process is applied to the Abhyasi in a very gentle way, so

that the condition transmitted to him comes to his conscious knowledge after sometime when its unfoldment begins to come into effect. In that case his apparent condition seems to be somewhat different from that of one who has attained it by regular stages, but in both cases the abhyasi shall definitely be free from birth and death

252. INSENSIBILITY: A-42 I-85

Taking up concentration in terms of suspension of mental activities, one has necessarily to apply his effort to create in himself a state of insensibility.

Saw a saint in a dream. He gave me such a transmission that it ran through the entire body like electricity and I felt as if a river of divine effulgence was diverted towards me. Next day there was intensity to such an extent that neither did I comprehend anything nor was there activity in the thought, as if there was a kind of insensibility inside. The moment I gave up work there was a flow of intensity.

253. INSPIRATION: RD-69 I-211,187

Drawing of inspiration, whether from the Base or from any other level, depends upon the personal capacity of the aspirant which can truly be judged only through practical observation. Each particle has the same properties as the whole and hence it can offer the same impulse as the main bhandar. One who has attained a close synonymity with the atom can alone be capable of drawing inspiration from a particle. But as it is extremely difficult for a man of ordinary talents to draw inspiration from God direct, we seek the help of one of the fellow beings who has established his connection with the Almighty. Intense devotion admits of no discrimination. A little beyond the level there is 'the point from where Divine inspirations descend into the human heart. Few of the Rishis of old could have access upto it, not to speak of regions further beyond. That is in fact the actual process that led God to come into being.

254. INSTINCT: A-40 II-99,108

Though limitations are broken by the Master still the sense of humanity is not lost and the instinct remains throughout, because if the instinct is absorbed, the man will leave the body at once. So in that state (of forgetfulness) he looks both upward and downwards as the situation demands. It is, therefore, necessary to have an unlimited view in order to attain the unlimited and the method for its attainment must also be the right one.

I feel that there is some divine force within me from head to foot, which is active and doing work. Intellect seems to be a bit sharpened. On meditation, the minute condition within becomes known but I negate every condition and show indifference to them, and restrain my mind from going towards them. Various spiritual and philosophical points arise of their own accord or on mere contemplation, but I do not feel inclined towards them instinctively.

255. INSTRUMENT: SM-37 II-115,118,215

Man is nature's instrument. He possesses immense power, and has also the implements required for the utilisation of that power. That wonderful implement is the mind, and it is exclusively the possession of Man. Even gods who are thought to be the objects of worship do not have the mind. Animals are however said to possess mind but it is of a different nature. It is, so to say, in an inert state in comparison to man's mind, which is full of life and activity. The mind owes its origin to the first 'Stir' which came into effect by the Will of God to bring the creation into existence. Such being the nature of human mind, it is highly incorrect on the part of pseudo-Mahatmas to rail at it in the bitterest terms, proclaiming it as the worst enemy of man. They do not take into account its real value and merit. In fact, it is the only instrument for bringing things into action. It is the same divine force which descended down in the form of Kshobh. It is the same power, in a miniature form, which has now brought into existence the tiny creation of Man. It is the same power which is in action at the root of everything. Now, whose power is it,? Is it of God or of man? It is definitely of man because God possesses no mind. If he had it, He

would also have been subject to the effect of Samskaras. It must therefore be the human mind that works at the root.

Now, about man's mind we hear a good deal about its evils, but all that may be with reference to its present state of degeneration. Really, we have spoiled the mind so much that its true nature seems to be almost lost, and it has therefore become a source of constant trouble to us. As such, instead of helping the proper working of Nature's machinery it serves only as an obstruction or impediment. Mind which is generally thought to be the cause of all evil is also the only cure of it if handled properly.

"God has no mind and require human mind for connecting with Reality as it has evolved". God in this concept is meant as Brahman in His Absolute state, beyond everything, beyond even power, activity or consciousness, not to speak of the mind. Now the human mind through which it works, having been completely negated, has no individual functioning of its own and all that comes into action through its medium is Divine. Hence it serves as an instrument of God.

As a matter of fact, 'mind' and 'maya' are the only two things upon which the entire working of Nature's machinery rests, but they are so grossly misrepresented by the Neophytes. They do not know that these are the two main factors which enable us to secure approach upto the Divine. Actually, human existence has for its one end, the mind, and for the other the maya. Both linked together serve as a barge for our journey to the shore of the ocean of Reality.

256. INTEREST: I-83

I am not sure whether all those associated with me have craving for realisation or not. If they have, love and devotion must have developed in them automatically. There must be in their heart an interest for that, and the interest develops only when one feels firmly attached to the goal.

257. INTUITION: RY-3 SM-32 II-235

It is impossible to reach Reality through the medium of reason. Reality is after all an intuitional (Wajdani) thing. This is quite true and the Sufis

(Muslim Mystics) mostly consider the Wajdani (intuitional) condition to be the real condition. But our thinkers have gone still further than this. Wajdani is, nevertheless, connected with matter and the "I-ness" is hidden in it. The condition which lies after this can indeed be called the Real condition. Reason cannot reach there. When individuality goes away from the individual mind, the mind alone remains which is one only and it can then be called the Godly mind. Just that alone brings to view the real condition of the self. The reach of reason is to the extent to which you view the other thing with import.

Generally, philosophers have attempted to reach the innermost core of things through (tarka) and not through vision. Reason in its popular sense may be faulty and may fail us, but if a thing is seen through intuitional insight without the unnecessary medium of reason, it will be visible in its original form without error or defect. We should try to understand things when the knots begin to open by themselves.

258. INVERTENDO: TC-4,5

Sandhya has been fixed only at the times of Sattva and Tames and not at the time of Rajas as per the principle of Invertendo. Both the terminals are taken viz., the beginning and the end. The beginning is Sat and the end is Tam. Inverting them we get the reverse. The beginning becomes the end and vice versa. The middle in both cases remains or in other words a hypothetical line which connects the two.

259. JAPA: I-170,197

A few persons perhaps might be knowing the correct process for practising jape. Most of those who happened to come to me are found to have created in their heart a rigid knot by their wrong way of practice, so that it becomes a very hard task for me to remove its effect settled in their hearts in the form of solidity and grossness.

I am not opposed to Japa but I do not approve of the ways in which it is generally practised. Jape does not mean parrot like recitation of certain words or phrases without any understanding of their real significance,

and without any collaboration of thought. In our system too japa is sometimes advised when required, but it is of a different nature, and practised in quite a different way. For example, Gayatri japa is one of the essential features of general sadhana and is practised by most. The way in which it should be done is as follows. The abhyasi is to sit in a meditative mood, repeating the mantra mentally twice or thrice, sense it conveys. He is then to the sense. The words will naturally go out of his consciousness and the thought alone will remain in his mind. After sometime when he gets absorbed in it, the thought too will vanish and nothing shall remain except absorbency in the prayerful mood. That is the proper way. Japa practised in this way will be of highest value and immensely helpful to the spiritual growth of the Abhyasi.

260. JIVA: SM-22 I-189,190

Jiva, the individual soul, becomes cognizant of its being when it assumes individuality, and that becomes the basis of its existence. Originally jive and Brahm were quite akin to each other and it is only the individuality of the jiva which effected a difference between the two. Now Jive as a soul bound up within the ego or individuality came into existence. The sphere it was in also began to cast its effect upon it. Various hues, one after the other, began to settle around it, giving it a new colouring. In a way diversity began to settle in and, step by step, the ego began to develop and grow thicker and denser. Feelings, emotions and desire began contributing their own share to its grossness. Thus, jiva like a golden bird, got itself completely enclosed within the iron cage of the body. All this resulted from the effect of actions and counteractions of thoughts, emotions, feelings and desires (in the zone of ego), which went on adding to its opacity. This is in brief the whole history of the jiva. Now happily if it happens to come into dynamic contact with one who reminds it of its origin, then it begins to cast off the coverings one by one. But since jiva possesses the motion, it is cognizant of the creator too, i.e., of Brahm. Thus the word jiva carries with it the sense of motion and of thinking as well. The two things are parallel in the being of jiva. Now the presence of

motion and vibration in our being, establishes our relationship with Brahm, but subsequently that very thing turns into entanglement for us.

261. JIVAN MOKSHA: I-36,212,225 II-165,166

By and by the man begins to acquire the state, so highly spoken of in the Gita, at which he ceases to feel himself as the doer. Further advancement in that state means the stopping of the formation of samskaras which leads him to the state of Jivan Moksha.

Activity of course serves for a medium for Divine grace. If activity resumes its absolute state, the impulse drawn from it will also be of the purest and the finest nature. When one secures expansion in it, his thought force makes further headway towards potentiality. If, however, the aspirant still maintains his flight onwards he goes beyond potentiality and acquires the state of Jivan Moksha.

The terms Jivan-moksha and videha-moksha are usually applied in several different senses. The two words refer to particular spiritual states which are much alike. Jivan moksha refers to the state when one is free from body-consciousness. When this condition advances towards maturity, it is then termed as videha-moksha.

The power of consciousness or Chaitanya sakti makes Bhakti (or devotion) or worship powerful in proportion to our paying attention to them, and gradually so much force is created that thing appears to overpower us or our thought. If we divert our attention towards the original, towards God, then, because God Himself is power, the power begins to come in Bhakti also. Then this other power begins to descend, namely the power of God, and the undesirable things automatically begin to grow weak. If we turn our interest towards God in the real sense, then all these things fade out in the end and gradually the man begins to feel himself actionless and this condition, when it grows and reaches a high level, stops the formation of impressions or samskaras and if one ever stepped into this condition and went on further, then what remains? One part of it will be what is called the state of liberation in one's life time - Jeevanmokshagati.

262. JANANA (GYAN) & GNANI: A-45 Inf.2,3

A person can rightly be taken as the knower of Divine Knowledge in the true sense when he has mastered the conditions prevailing at each point of his being.

The word jnana in ordinary sense means knowledge which may be of different kinds-physical, mental; material or spiritual. In the spiritual sense the term is applied so vaguely that often it becomes very difficult to understand its true significance. The range it covers extends from the baser level of common understanding to the higher level of inner enlightenment. This gives rise to a lot of confusion and misunderstanding. A man who has learnt a few scriptures, another who recites every moment set phrases like " Aham Brahmasmi" (I am Brahman) etc., claims to be a jnani or enlightened, and is accepted as such by the masses, irrespective of his real inner state. Jnana in the real sense refers to the inner condition of mind, which an abhyasi develops during the course of his pursuit, while passing through different spiritual states at different knots or granthis. Jnana in fact the realisation of the conditions prevailing at each knot. Now since the knots are innumerable the knowledge gained is also different according to the level of approach of an abhyasi. Thus, it is almost meaningless to call one a jnani without defining his level of approach or the limit of knowledge realised by him. The real state of enlightenment comes when we get into full consciousness of the condition of enlightenment and after imbibing its effects secure our merging in it. When we develop this state and merge into its consciousness, we come to know all about it and thus become jnani i.e., enlightened-up to that extent. If we try to gain the knowledge by applying our force of thought, it will only be artificial and not true and genuine. The real knowledge of a state means complete identity with the state we have merged in. The help that know-ledge at different states offers is that it infuses us with a longing for the search for the ultimate.

Gyan or knowledge is to acquaint with its condition at different levels of approach. Our religious books speak a lot about it, but unfortunately the (quack) commentators of the later period have on account of their wrong

understanding, misrepresented the facts in such a way as to drown the very sense.

Jnana is not simply knowledge for purpose of knowing what one is or what one has in it, or what that is. In short jnana is not 'Knowing' but 'having'. This is the condition when knowledge and action become one.

It occurred to me during meditation that a jnani is one who does not lament over the past and is grateful for the present.

263. JUSTICE: A-13,10

In my life I always placed justice higher than self advantage. People do so many awkward things in their short tenure of life without minding the club of justice from God.

264. KALIYUGA: II-152,153

About reciting God's name over and over again advised by certain sages as the surest means of liberation in the Kaliyuga, I believe that unless we merge ourselves in the vibrations produced by reciting God's name we can never be sure of getting the desired result. Some scriptures tell us that if we recite the name of God continuously for 24 hours we shall have his darshan. The theory of darshan too, as popularly believed, is not at all convincing to me on the basis of my own experience and anubhava in Realisation.

265. KARMA-PRARABDA: II-158

They are in store for bhoga, as every action of body or mind produces some effect. We can attain liberation when we have cleared ourselves of all the past impress-ions. It is ofcourse a tedious task.

266. KNOTS (GRANTHIS): Inf.8 I-53,111

There are certain granthis or knots in all regions. When the current of Nature flowed down from the origin to effect creation, the jerks created knots which became centres of power. In the course of our swimming up through these currents, the knots begin to get unfolded through the power of meditation, making our advance easier and more smooth.

Further, we enter the region which is purer and where the effect of granthis is greatly reduced. In this way we go on stage till we reach the point where maya becomes almost extinct. The greatest of sages normally have had their access only upto this extent. But much remains further still. After crossing the region of Ego we step into central region. This approach had formerly been quite unattainable by embodied souls, but by virtue of our Master's wonderful discovery one can now attain that state while in physical body.

We proceed methodically, awakening the various centres of power which are helpful in our pursuit. Each of these points has its own particular significance. We take up the heart which is the nucleus. We go on with meditation at this point till the goal is attained. There are five points or subcentres in it through which we pass during the course of our journey. When we reach the last or the fifth point, our passage towards Ajna chakra (cavernous plexus) become straight. At every point the process of merging and identity repeats itself, the latter being the final stage of knowledge or Gnana of that point. On entering into every successive knot, there is a slight feeling of heaviness in the mind on account of which people often discontinue the practise. But if we take into consideration that every attack of illness is followed by the restoration of good health, we will be encouraged better to attempt crossing of knots.

267. KNOT-FIRST: Inf.5,7

The real state of enlightenment comes when we get into full consciousness of the condition of enlivenment and after imbibing its effect, secure our merging in it. When we develop this stage and merge into its consciousness, we come to know all about it and thus become jnani i.e., enlightened upto that extent. The blissful state so brought about tempts our heart to go ahead and our touch with it offers inducement to enter into the next stage. Our courage intimates to us the happy tidings of our onward march towards the real life which follows every layavastha - state of merging. We get into it. It helps us further and we begin to advance towards, the next point. The feeling of restlessness is no doubt there, but if our will is strong and our efforts sincere the next condition, which is

superior to the previous one shall dawn without doubt. Though in fact we have to go nowhere, everything being close at hand, yet we have to arrive at the final state definitely. If we get a good guide who pulls out the inner poison then the nectar alone remains. In the same way there are numerous sub-points and at each of them the states of merging and identity repeat themselves.

The state of consciousness which blooms after this sub-point is such that everything seems to be changed. When we get merged into it a godly state begins to reign within and when identity is developed we begin to feel that a peculiar state reflecting a tinge of Divine touch prevails over all objects, animate and inanimate. There is such an indescribable outburst of emotional feelings at this point as often drives people, who lack the support of a worthy Guru of calibre, to a state of mad ecstasy - A vadhuta - which keeps him entangled in it for ever, putting a permanent full stop to his onward advancement.

268. KNOT-SECOND: Inf.8

By dint of our love and devotion we secure our approach up to it. We find that the condition now becomes lighter and finer than the previous one. It is a state that presents to our view the presence of the Godly state prevailing all round and pervading everything. It reflects a tinge of plainness and simplicity which shows that we have gone into it further more. When we have gone through it sufficiently and have experienced everything fully, the third knot then comes to our view.

269. KNOT-THIRD: Inf.8-10

Our intensity of devotion now forces our way into it. Now the tone of spiritual experiences is further changed. We feel considerably relieved of the previous denser effect. A clearer view of Reality begins to dawn. Lightness develops to the extent of simplicity all through, though perfect purity is yet far off. This condition comes in at the end of the third knot. Here we feel glimpses of the soul and our experiences at the point are of similar nature. For this reason, it is known as the seat of Atman. Cleanliness and simplicity are the characteristic features of this state. A

feeling of moderation is also. experienced to a certain extent. There are innumerable sub-points. Now the blissful conditions of the sphere of the soul are being unveiled unto us. We get acquainted with the characteristic features of the region and by continued meditation we secure our merging into it. The first covering is now removed and we begin to sense the fragrance of the soul and similar visions appear within and without. Unless we have attained full realisation of this state we cannot claim to have acquired knowledge at all. Extraordinary mental visions will no doubt come to view but since they have resulted from the exercise of thought-power they will only serve as a bondage to keep us ensnared so tightly that it will be almost impossible to extricate ourselves from it. A true aspirant is he who adopts the right course and the right procedure from the beginning to the end.

This third knot covers the entire sphere of the soul. .It comprises innumerable sub-points appearing in the form of layers, settled round one after the other and all of which we have to get over in order to emerge out of the region. Anyhow we now exert ourselves to get out and arrive at the next stage by the help of Divine grace.

270. KNOT-FOURTH: Inf.10,11

Existence comprises all the various forms and conditions in which the different elements appear to us. Now the' next stage comes in when the Divine luminosity appears in the form of bursting flames of fire. A true devotee associates the heat thereof with that of true love. At the time of creation, the origin where from the currents began to flow out was cold because it was unalloyed with matter. As they flowed out they gave out jerks which went on multiplying. The jerks occurred mostly at the point where from the process of creation had started. It will be more comprehensible if for the sake of understanding we divide it into three parts. When the coolness got extended upto the limit where it started generating heat mostly by its own actions, therefrom it began to assume the differentiated form. It was of course the central part. Now the same central part came to our lot in the form of a Granthi - (knot).

There we find some circling rings in it. The very Root Element now by itself turned into a knot and owing to the multiplicity of actions and counteractions, assumed such denseness as to transform into matter. Now we are absorbed in it through our thought and are wandering round in it so that we may be able to proceed onwards. When our intense craving brings us in direct contact with the real condition at the knot we find it to be related with the element of fire. By securing merging in it one acquires command over the element of fire. When we cross this sub-point we come to the consciousness of its original state which serves as a ladder for our further approach towards fuller apprehension. Merging has developed in us the knowledge of the condition of the place. It is now ours and we have acquired mastery over it, and have become jnani upto that level and such is the actual condition of a jnani - the knower of Divine knowledge. The real knowledge of a state means complete identity with the state we have merged in. It brings us to full consciousness of the condition and for this very reason it is interpreted as the real life which can be experienced only by an animate being. Being thus encouraged we now begin to aspire impatiently for further knowledge.

271. KNOT-FIFTH: Inf.12,13

We proceed on and come to the next higher region. The state of fire now disappears. We have now entered the state which is quite opposite in character to the previous one and it is that of water. If we settle down at this merging, then inspite of all our wanderings in it we can but master this element alone. The help that knowledge offers us is that it infuses us with a longing for the search of the Ultimate. If this longing is absent or one does not crave for Reality in the true sense, he stops at the point and begins displaying miracles. We can truly realise the condition of the region only when our craving for Reality helps us to develop in us the state of identity which follows every merging. Since we aim at the Absolute Reality, we', - inspite of our mastery over the knot, never feel inclined to utilise this power. There is such a soothing tranquility at this point as one would feel by the refreshing effect of a vast stretch of water before his view. Identity with that condition will bring the Abhyasi to

fuller realisation of the state. Now the closeness, or Sayujyatha having been attained we proceed with our search for higher knowledge.

272. KNOT-SIXTH: Inf.13,14

Our craving brings us to the knot which is decidedly superior to all previous ones. Now we have arrived at the point and began traversing it through and experiencing things in a practical way. Now we have our firm stand on it, and our thought assumes a similar trend which continues till at last we develop the state of merging in the state of wandering. This offers us opportunity to experience its condition which is somewhat peculiar in nature.

It is the sixth knot where from the supramental sphere beings. There is sufficient light at this knot along with a slight tinge of haziness. When we attain identity, the haziness melts away and light alone remains. This point is the distributor of power coming down from above. It also supplies power to the Pind or material sphere.

By now we acquire control over the element of air but the air here is quite changed. There are no gusts in it. It is something very calm and soothing. At this point an abhyasi often develops two conditions. Sometimes a feeling of sadness is felt and tears swell up while he is passing from this state of knowledge to that of the real one. And sometimes the air there thrills him with experiences exciting laughter and weeping. In our system an abhyasi is not stayed long at this state but is taken onwards after having developed the state of identity through the Master's power. Thus, the time comes now for the abhyasi to move ahead.

273. KNOT-SEVENTH: Inf.18,24

It is necessary for us to have our merging in this knot and to traverse it all through in a way to know most about it, after going through the usual process of merging and identity. It is a point where often people embark upon the state of mad ecstasy like that of an Avadhuta, which bars his further progress. Anyhow, when we acquire the state of merging and identity, the condition changes and the knowledge of the sphere

is gained. The feeling of purity persists still though with some sharpness which affirms the existence of some force in it.

How nice a place beyond all appreciations; A fuller description of the region might cover volumes. The Sudarshan chakra - the finger-wheel of Lord Krishna which is so highly spoken of in the book of yore, possessed the power of this very region. On entering into the mysteries of the knot an Abhyasi finds in it some sort of whirling rings which contain so much power and momentum that if it is applied to any of the biggest objects it will not only be shaken but even shattered to pieces by the effect. There are many other things which an abhyasi may experience when he gets into this state.

How is this power generated? When several planets constellate they create a force which maintains them at their respective places. Mastery over this point endows a man with similar powers. Acquiring mastery over a certain condition is nothing but merging in it just like medicine which gets dissolved into the body of a man. When we have achieved so much then a little higher above we come across another thing which I have termed as Maha-kal-chakra - the wheel of the Supreme. It is that which creates field for the force which maintains stars at their respective places. It is far more strong and effective than the Krishna-chakra which cannot hold candle to it. It is the mightiest instrument which is utilised for effecting a complete overhauling of the entire universe. This force exists at the point where the seventh knot ends. I may, with due apology, also say that most probably Lord Krishna too might not have had it for reason that it was not required at the time. But now the time for it has come and it is very likely that Nature might have allotted it to somebody for use.

The feeling of Aham Brahmasmi is experienced at every knot on the point of contact of the body and soul. But this experience becomes more vivid and real when this knot is arrived at and one's mental trend so harmonises with it as to keep the sense of experience alive in him. When we have become intensely attached to it or in other words, have merged in the experiences, our vision then turns upwards and promotes a tendency for the feeling of 'It what it is'. A slight tinge of this state does exist after every

merging but here it is more obvious because we are now present in the vast sphere of Divinity - Ishwari Mandal. When we go ahead and merge into the state of 'It is what it is' we have then no other experience than 'All from Him'.

It is a mighty vast knot comprising innumerable different states. One peculiar state of this region is that after sufficient progress when an aspirant views a thing outside, he does not actually feel its presence though its physical form is before his eyes. That means his heart remains free from the impression of its existence.

274. KNOT-EIGHTH: Inf.24,26

Our craving brings us to this eighth knot. The entire scene is now changed. The conditions which had been experienced at the seventh knot come to view now in a more subtle form. Here the abhyasi feels that the world is like a dream or the playground of Nature. Sense of dissociation or unattachment-Vairagya-becomes very strong. Beyond it even vairagya, as it is, has no access, for it changes its form and then alone it can be taken as fully matured. Everything here seems to be very light. Thought loses its weight and the abhyasi begins enjoying peace and settledness. This blissful state of peace is in due course transformed into Reality.

An inner condition that the world is a dream and that we should take it to be so, blooms automatically by the effect of the right practice when one reaches upto it. The characteristic of the place is peace and our merging in it means that we have absorbed it fully. When we emerge out of it to attain identity we gain full experience of the condition. In this state we feel a sort of freshness like that which a sun-stricken person would feel after a cool bath in the river in the hot summers. Now when we have attained identity which in other words means living in the life of the place, the condition that develops after merging further into that living too, brings to us the happy tidings of our approach to the next knot.

275. KNOT-NINTH: Inf.26,27

The form of experiences changes further and we now come to the point wherefrom the real contact with Bhuma - the Absolute - starts. We enter a state in which we feel like born anew into another world.

Our expression in it now begins and along with it we also begin to gain consciousness of that to whom the sphere we are now reborn in belongs. Our feeling brings us to a conscious understanding of it and the mind recognises the presence of the Lord. His presence impresses the abhyasi so deeply that unconscious worship starts within. Individual activities of worldly nature get almost exhausted before coming into this state and the bare relationship between the Master and the servant remains to view. 'He is the Master and we are his slaves' is the predominant feeling at this knot, together with a reverential consciousness of his presence. Our own state at this state is that of extreme supplication with an inexpressible softness of heart, making the total absence of all feelings of or enmity. This in fact opens to us the very first chapter of Divine Knowledge. From this point the sense of self-existence begins to dissolve and the more we probe into it the more we are successful in the negation of self. Hanuman remained quite forgetful of his inner powers and they were awakened only when he was remained of their presence in him. But onwards still we have to go passing through the usual states of merging and identity at every point. When all these conditions get merged into the state of identity which in its turn reaches the merging point, we feel our happy approach to the next knot.

276. KNOT-TENTH: Inf.27,28

When we reach this tenth knot the previous conditions change their phase. By now we become so much accustomed to supplication that we begin feeling home to be ours. We begin to sense a feeling of Masterhood. But this not being an imposition is the actual condition of the place which develops by the effect of our close proximity with the Lord and which must come to an abhyasi at this level. Just as on witnessing the gentle flow of a watery current one often begins to feel the dancing of the waves in his heart, so does an abhyasi at this state feel and is inwardly prompted to reverse his own self. We are now at His portals and feel the cool breeze

coming from within. The Master too starts sensing that one of His slaves is in wait for Him. Sameness also begins to develop to some extent though much is yet to be covered in respect of closeness. Here the function of Ishwar, in the sense of the creator, ceases and the Ishwar has no access beyond. Onwards we begin to contact with the Bhuma - the Absolute and attain freedom from bondage. It is a place of rare approach. The air does not breath there rather the air at the place is of the type which is hardly attainable even after persistent labour, and practice, or we might as well say that the air transforms into its real essence which we have now to pass through. What is that essence? To call it vacuum may not be quite appropriate, to express it as the reflection of Bhuma may also not be exact, because all these are comparatively heavier. In all fairness it can only be said that the Bhuma is there and a conscious feeling of its existence is present in the heart which determines that there is a certain Eternal and Universal Existence towards which we have to move on. Then only we must understand that we have come upto the next knot.

277. KNOT-ELEVENTH: Inf.29

Off goes the veil and the vision of Reality now comes to light. We now feel helpless beyond control. A constant craving for him accompanied by all its aches and pangs prevails every moment. There is no rest or peace without Him. Truly speaking peace has now departed from us. What remains instead may better be expressed as a condition of peace from which peacefulness is sucked out. Everything seems lost except the pang which persists still and which is the only thing which helps our onward approach. It ends when we have plunged into Reality and moved on into the state of identity.

278. KNOT –TWELFTH: Inf.29,30

It is the merging point of all things acquired at the different states of merging and identity. We now enter automatically into the state of redefined identity or Sayujyata, where the panorama is so much vested with purity that even simplicity may seem to be a hundred times heavier. Had any more appropriate word been available to denote the

condition further on, that too must be many times heavier than even simplicity. Now we proceed on with refined identity and begin to perceive a new form of existence which comes to our experience at the next knot.

279. KNOT-THIRTEENTH: Inf.30,31

We begin to feel existence all through - an eternal existence. Words fail. Still our pilgrimage continues. Numberless such knots comes in our way and we pass through the conditions of merging and identity at each of them. Maya loses its touch even before we enter into the 13th knot. So is the case with egoism. Further on everything loses its charm. Run is still there, till the run itself ends. And further on, it changes its form. This state is attainable after thousands of years of labour and toil but the onward march is only possible when a capable guide or Master is available. Who-so-ever has got such a sat-guru traverses every knot and finally reaches the shores of Infinite Ocean which is the ultimate limit of knowledge. Judge for yourself and try to have a clear understanding of what a true knowledge is and where it ceases to function. Its function ends where its experiences are over, and the condition becomes like that of an innocent child who knows nothing. This is our actual condition when we arrive at the shores of the infinite ocean. This state falls in the sphere of knowledgelessness and this alone is the actual condition of the Real knowledge and the final stage of it.

280. KNOWLEDGE: SM-83

There are some would hold the view knowledge being the preliminary stage of Realisation is essential and indispensable. I do not agree with them on the ground that knowledge is only an achievement of the brain, whereas Realisation is the awakening of the soul, and hence, far beyond its scope. The guiding light to the true seekers of the real knowledge should be that he must ever remain in pursuit of Him, the Divine Master, who is the store house of knowledge and perfection instead of striving for the attainment of knowledge.

281. KOSAS: I-204,205 II-216

Saints of higher attainments are generally relieved of the Manomaya Kosa or the mind sheath. It does not mean that they lack the mind. It means they are off with the covering that serves to keep them bound to the world below. Anandamaya is a kosa rather than the ultimate state which is described as sunya or zero. Anandamaya kosa is one of the five sheaths. Evidently, Anandamaya, as limitation, cannot be taken as the ultimate state which, as a matter of fact, is beyond everything including bliss even. I do not dwell more upon it since your own experiences of the after the breaking of your Anandamaya kosa sufficient clarification of the point. At the stage of liberation, one is relieved of all the five kosas or sheaths, without which one's naked form could not have come into view. Complete freedom from these kosas is an essential feature of realisation, and that is possible within the life-time of a man too. These sheaths are undoubtedly limitations, even on scriptural grounds. All these things shall come during the course if only one remains adhered firmly to his final object or goal. It would be the greatest blunder to apply effort for the shattering of these sheaths because in that case one would be straying away from the real purpose.

282. KSHAT-SAMPATTI: RD-123,125,128

This is the third sadhana of the vedantists. The first of these sampatties is sham which pertains to the peaceful condition of mind leading to a state of calmness and tranquility. When we practise viveka and vairagya follow automatically. We start our practice from sham and devote all our attention to the proper moulding and regulation of mind which is easily accomplished by the help of the transmitted power of a worthy Master. Control of senses and indriyas (or dam) follows automatically when we fix our mind on the thing and one alone which is the Reality, ignoring all others. Generally most of the sages follow this course. A few of the sects attempt an approach to Sham through the practice of Karma (action), others through devotion or bhakti. There are still others who set aside both of these and proceed on through the medium of Gyan (knowledge).

In fact, the stages of karma, Upasana, and gyan are not different from each other but are closely interrelated and exist all together in one and the same state. For example, in Upasana, controlling of the mind is karma, the controlled state of mind is upasana, and its consciousness is gyan; in gyan the process of thinking is karma, stay on the thought-out object is Upasana and the resultant state is gyan; while in karma the resolve to act is karma, process of bringing it into practice is upasana and consciousness of achievement is gyan. Thus, it is that in our system of training they are taken up all together most efficiently creating automatically the state of viveka and vairagya in true sense. No practice is really of any avail if it does not naturally result in viveka and vairagya.

The third sampatti is Uprati which means self-withdrawal. In this state a man is free of all desires, even those pertaining to the next world. He is not charmed or attracted by anything in the world. His mind is all time centred in one-the Real. It differs from the state of vairagya in the sense that vairagya produces a feeling of aversion for worldly objects while Uprati is a state in which both the feelings of attraction and repulsion are absent. Vairagya is really the incomplete form of this nobler and higher state. At this stage our mind, senses and indriyas are completely purified. We begin to feel fed up with all external things and dissociate from them thinking them not to be worthwhile paying any attention to. We are free from the effect of attachment with the world. Even the comforts of paradise have no charm to such a man, nor does he feel any attraction for salvation, liberation or other higher ideals.

The fourth sampatti is Titiksha or the state of fortitude. At this stage a man is perfectly satisfied with what is allotted to him by God. He has no feeling of injury, insult, condemnation or appreciation.

The fifth is shraddha or faith which is a very high attainment. It is very different from the preliminary state of artificial faith.

The last one is Samadhan which is a state of self-settledness to the will of Master, without even the consciousness of it. At this stage a man is perfectly devoted to the great Master without any thought beside.

283. KSHOBH: RY-1,2 SM-18,19

The motion or stir of some power from beneath the centre brought the present world into existence. That stirring thought is in other words. called Upadan Karan or kshobh. It is the outcome of the power which is similar to or identical with the thought power of man. Thought could bring out such results and its power is unlimited and with it the training of Raj Yoga started. This is the basis of Raj Yoga or king of yogas.

At the beginning of creation there was a stir, a-motion. This motion was the basis of creation. It was a 'sacred thing' next only to God. The primary motion or the stir (Kshoba) which arose to be the cause of the cosmic phenomenon, was brought into action by the dormant will of God. The stir set into motion the latent powers; and processes of creation and animation started. The same root force appearing as stir or stimulus descended in every being in the form of the chief active force. In man it came to be known as the mind at the root of which there is the same dormant will just as it was in the stir. Thus, the human mind is closely identical with the root force or the original stir of which it is a part. As such the functions of both are also closely similar.

Pointing out the cause of the stir I would remark that perfect calmness prevailed before creation came into action. Even power or force lay frozen at its origin. The time for the change, however, came. Motion got awakened and set things into action, resulting in the formation of forms and shapes in accordance with the will of Nature. At the root of all this there was something which we might call an active force. But that too must have a base for itself, without which it cannot have its action, and it was the ultimate. Thus, we come to the conclusion that creation was the result of motion and motion that of the Base, which is and shall be.

284. LADDER: II-97 TC-19

Consciously, the inner craving of a human heart is the attainment of the Real. This is the ladder for one to ascend towards unknown. The state of prayer is that of a devotee and it is strengthened by love. This constitutes the first step in the ladder which helps us to climb upto the Ultimate. All stages or states of spiritual advancement are within it.

285. LATENT MOTIONS: RY-50

The latent motions generated power which rushed out and created something that can be expressed like the eggs of a fish in the spawn. These egg-like things are full of concentrated essence of power and energy created by invisible motions. Now all these three i.e., the centre, the latent motion, and the so-called egg like things are so adjacent to one another that it is very difficult to distinguish them each separately and all seem to be one or adjusted together as one.

286. LAYAVASTHA (STATE OF MERGING): Inf.5,13

Merging really refer-S to a state of settledness in the condition at at certain point or knot arrived at by the Abhyasi. When after sufficient practice an abhyasi is able to secure his entry into a certain knot or granthi, he goes round in it for some time touring the place in order to acquire a thorough experience of it. By this process he begins to absorb in him the state prevailing at the place. When he becomes saturated with it, his merging has then come into effect. This is known as Layavastha (merging). But the consciousness of the condition we have by now arrived at also exists, and so long as it does, the state of merging cannot be said to have matured to fullness. For this he has to proceed on further to acquire the state of settledness which is termed as identity or SARUPYATA. This again is not the final phase, till it has developed into a still finer state of SAYUJYATA, where the impressions of the state of merging and identity also become extinct. When close conformity or Sayujyata has been attained, then alone can the knowledge gained be deemed as

complete. At every knot the states of identity following merging and leading to Sayujyata repeat themselves before we can obtain a complete knowledge of the knot.

287. LAZINESS: I-136 II-137,138,213

Laziness can also breed cancer. Laziness is surrender to the self. A lazy man surrenders to the self which is suicidal for spiritual growth. When intending to reach the higher ideal one must give up things obstructing the way. If one cannot give up the unwanted things, that means he has not yet formed his ideal. If a man keeps before him his Godly ideal in the real sense it can never happen that he may be able to neglect this foremost duty. There are also obstacles created by you which can be overcome if you give a little strain to your will. If you pay heed to the pious thought of realisation these things will soon bid you farewell.

I regret to find that some of you do not try to overcome your lazy habits, which is a clear indication of the fact that the ideal has not yet been firmly fixed in your mind. If it is foremost in your view, it can never be that you would shirk or neglect your duty in this respect.

288. LEARNING: II-91,92

Learning and knowledge have their own importance and people having it are often held in high esteem. I have a regard for them and for that reason behave submissively with them exalting them in all formal ways. A realised soul never hankers after knowledge. He does not feel lacking in knowledge in any respect, and he possesses it in its fullness. He is immensely in possession of every type of knowledge from the lowest to the highest, though lacking in the use of technical words in his expression. Meekness of nature and disposition keeps it veiled under covering. As a matter of fact, knowledge picked up from books or scriptures is no knowledge at all in the real sense of the word. It is simply erudition based upon other's experiences, attainment of the brain alone, and not the practical knowledge based on self-experience and attainment of heart. Let this serve as a guiding light to the true seekers of the real knowledge. Instead of striving for the attainment of knowledge, remain ever in

pursuit of Him, the Divine Master, who is the store house of knowledge and perfection.

289. LETHARGY: A-50

Since a few days my condition has become such that whenever I think of doing something lethargy does not permit me to do it. Every work is being procrastinated. If new clothes are to be stitched, the time never comes for it. In case someone comes across I ask him to do the work, otherwise not. Mostly, I am not conscious of any other personal requirement excepting food. Very often, I forget my meals; If my coat is short of a button, the missing button is not replaced. There is procrastination and indifference in every work, particularly my personal work.

290. LIBERATED SOULS: RY-19,40,45,46

The impression held by certain philosophers that liberated souls do not possess the actual consciousness but only the potentiality for it, is wrong and misleading. No doubt, the liberated souls develop their power so much that they utilise both consciousness and potentiality any way they like, but really, they are above both; and then only follows liberation. If you have got potentiality developed in you, it means you have got something which is far away from the idea of nothingness.

They swim and swim near about the centre - the vast limitless expanse - infinite. The liberated souls will lose their identity altogether only when Maha-Pralaya comes in dead form.

The space round the centre is the actual place of landing and swimming for the liberated souls. This is such a vast expanse that the first rishi of the time when the world was born is still swimming, and has not yet been able to , reach even the middling, point of this ocean. Those who have got the vision of the first type can verify the truth.

291. LIBERATION: R D-20,24 S M-6 I-20,116,127 II-112,159,170,171

The problem before us is not mere deliverance from pain and misery but freedom from bondage which is the ultimate cause of pain and misery.

Freedom from bondage is liberation. It is different from salvation which is not the end of the process of rebirth. Salvation is only a temporary pause in the rotation. It is the suspension of the process of birth and death only for a certain fixed period after which we again assume the material form. The endless circle of rebirth ends only when we have secured liberation. It is the end of all our pains and miseries. Anything short of liberation cannot be taken as the goal of life although there remains still a lot beyond it.

People think of liberation to be a very far-off thing which can be achieved by persistent efforts for a number of lives. The various conditions we have to pass through in order to secure liberation are all acquired within about a circle and a half. This may help us to form a rough idea of what still remains to be achieved after we reached the point of liberation which really, as commonly believed, is not an ordinary achievement.

Liberation has today become very easy because of the presence of Divine personality. As a matter of fact, liberation is the lowest attainment on the Divine path. But that there is yet a lot to be achieved. The infinite ocean lies still ahead, which is a limitless expanse. Have your eyes fixed upon that and only that, and go on and on to trace it out.

Generally people think it is difficult - nay, quite impossible, to attain liberation in this very life. This however, is a mistaken idea. Who knows perhaps this very life of ours might be the last one, taking us towards liberation.

We can attain liberation, as our scriptures say, only when we are free from the coil of past samskaras or impressions. The present samskaras are so much controlled by themselves that no further samskaras are allowed to be formed. It is, of course a spiritual state. We come to it easily in sahaj marg when we go deep into consciousness.

I wish you all to acquire, during my life time, the highest approach beyond, or at least the state of thorough negation. It is not so very difficult under the efficient system of sahaj marg. I strongly affirm that such a masterly type of spiritual training cannot be had anywhere but in our

sanstha which runs under the kind grace of my great Divine Master. It is certain that the followers of such a high road to Divinity have ever been few at all times and in all yugas. Only those who are destined for liberation are attached to it with eagerness and zeal.

If one is to be brought to the stage of liberation Sahaj Marg method for it would be to divert his soul towards the ultimate. The result shall be that he will go on developing till, by the last moment of his life, he will finally reach the destination and attain liberation. But this can fall to the lot of those fortunate ones alone who are actuated by an earnest longing for liberation and are really destined for it.

If we go with the full force at our command towards our main goal, the world would itself become a second thought. Go on doing the process of meditation till it is matured. This is the last stag of meditation. When we become one with the real thing, the thing following it grow so dark that we do not perceive them. In other words, we become blind in this respect and our vision for real things improves and we bring it to such a standard that we are lost altogether. When this condition comes, we feel, that we are in the state of liberation. If this condition is matured then there is the end of all miseries no pain, no sorrow, no enjoyment and no pleasure. The machinery of the body now works without producing impressions upon us. Here is the end of everything and there is no making of sanskaras. Here is the point where we surrender ourselves in toto automatically. This is the essence of Bhagavad Gita. This is the condition which the angels crave for. It is reserved for human being only. Absorbency in pious thoughts achieves this goal.

292. LIFE: A-78,177,178 I-16,28,160,161 II-50 RD-16

No sadhak is induced to give up his worldly belongings and bid farewell to his domestic living. He is only to attend to everything in a sense of duty entrusted to him by the Divine Master. That is, in fact, the real life and the only solutation of all the difficulties whether spiritual or temporal.

Self dissolution is the only course for a pursuer of the Divine path. He must pursue it with persistence. Love and Devotion are of course the main

features thereof. One having dissolved himself embarks on a eternal existence, the real life worth having and the very object of life. This can more easily be attained during the life-time of the Master than after him, because his power remains a flow all the time during his life. After that as they say, rarely may there be a few among the whole host of moths that might be capable of immolating in the dead flame.

"Life means liveliness; damnation is for those who are dead at heart". Liveliness is to live with a heart. "Give away your heart to another, what remains then is only life." Life is only that which is connected with living. There is certainly some type of living with which life is connected. It is clear that the living with which this life wants to remain connected is eternal and immortal. If we merge our life in that life it is then the Real life, where there is neither bliss nor sorrow, neither pleasure nor pain. I wish to lead you all to that life which alone is the goal of life. The real being which is surrounded over with worldliness or the heart which is inclined towards silly pleasantries, should be turned round. This is all that one has to do in life-the heart to be His, and you to be yours; diversity is life. Had there been no diversity, what would life have meant? Everybody has got life but we have to seek for life in life which ultimately merges in its own essence.

The things went on. They grew subtler and subtler, and almost indescribable. Every subtle state was waiting for yet subtler one. There comes the time when broadness issues forth from narrowness and narrowness itself becomes the broader range. By the method of the Master I found new life every day. I donot know whether 'Life' will be an exact exposition of my condition

My life is not a life in the literal sense. If I call it as a slate of being, it is then an eternal existence. If it is something beyond, then call it by whatever name you like. Now when it is so, my consciousness can be revived only when a shock is applied to it. Hut few perhaps might yet be capable of applying that shock though I believe it must develop when the time comes. The capacity can be acquired only by developing absorption

in the inner state, or by negating one's self to the greatest extent, so as to become like "Deed in the hands of a dresser".

293. LIGHT (-NESS): S M-55 II-49,50,56 I-80,170

If the Abhyasi begins to feel himself lighter and lighter it means he is progressing, because in that case he is going into the state that God is in. Light mean the loss of weight of one's own thoughts.

We are proceeding an along the path, overburdened with the weight of our belongings existing in the form of samskaras etc. We need to be relieved of the burden which can be effected by surrender to Master and by undergoing their bhoga. Anyhow we have after all to become lighter than the lightest. When we find ourselves growing lighter and lighter day by day we must conclude that we are proceeding right towards that which is the lightest and subtlest.

Feeling lightness (though a little) is a sign that complexities are melting away gradually and the spiritual force is flowing into you.

Experiencing a sorrowful mood in general can be a spiritual state as well. If along with this feeling of a sorrowful mood you feel lightness too, then I must congratulate you for it.

294. LIMITATION: II-35,37,247,251

Nature's power is unlimited. The very word 'limit' came into man's understanding when he experienced his thought confined within a certain sphere. Thereby he concluded that his power is limited. The idea also promoted within him the thought of some higher power or superior force which lay beyond, and which is presumed to be unlimited. This thought of quality sprang up only when our sphere was taken to be narrower. If this idea gets banished from the mind, as it must be at a stage of spiritual advancement, it is then quite _possible that we may lose the idea of being limited as well. When both these thoughts i.e., of being within or beyond limit, are washed off from the mind, then we are in true sense free from limitations and the self has been joined with that which is beyond limitation or the limited. If fortunately one happens to have transmission

from that higher stage then the above attainment is quite possible and practicable.

There are many amongst us who eagerly hanker after realisation and freedom, and that they feel it their duty. But when we talk of duty we find ourselves enclosed within a sort of limitation. What is that limitation? It is only a narrower sphere of thought and wisdom. As for our present level it is that of finiteness which we cannot get away from, and from which we proceed on to broader visions; I mean the vision of the Absolute Reality. But if our present level inspires within us a consciousness of a higher type of happiness of infinite character, we may be awakened to the idea of going further into the sphere of limitlessness

When you are describing your condition of bliss as heavy, it proves that your link is connected with the centre (or Kendra of ignorance), and it is due to limitation. It would be more proper if you describe it as boredom instead of heaviness. Boredom means that you require pleasant and light air as you are proceeding in higher altitude. Peace will be never dull. If limitation or bond is broken up, the spirit flies away, leaving the mortal human body

295. LIMITLESSNESS: I-22,23

It is definite that a person having been bestowed with that highest approach, is in complete subjection to the will of God. The Divine will, through the medium of his Guru, works in him, every way to this extent that he cannot be away from it even for a moment. In other words, he is completely under the charge of his Master. Such a man alone as can give himself up completely to his Master is possibly worthy of that highest approach. But this too is after all the beginning of the state of limitlessness, which is to be entered into after this. In short, how far one has yet to go on cannot be determined in any way.

296. LINK: II-11,63,236 A-75,116 RD-52,108,109

For the purpose of attracting his attention and favour we connect our link with him in the light of the worldly relationship only for the sake of

facility. We think of him as father, brother, master or beloved. The process, if taken up in the right earnest, is greatly helpful to a disciple. The strong link of attraction thus established leads him to a state of devotion and surrender.

It is my earnest desire that my satsanghis should advance more than myself. But all this depends upon their love, labour and the grace of God. When there is love and labour then the link does move, and jingling shall certainly reach the Master.

Link of connections which existed so far is now no more, since it has been cut off under Divine direct-ions and another one has been established in its place which everyone has necessarily to come up to (and) without which one shall remain deprived of the Master's infinite Grace.

God has bestowed on the worldly comforts of house, zamindari etc., also, but I have not the least attachment to them. That is, due to your kindness I donot feel myself attached with anything. So, to say, I have broken the links.

I feel a link and a tie with every atom of the universe, and with the saints of my order as well as those outside it. In the night I felt that there was a link with each and every particle, the Trinity and the saints of the spiritual world belonging to our order and to other orders. The state of negation attracts His direct attention and establishes a link with Him. Now it becomes incumbent upon one to discharge his duties in the like manner keeping the link intact, so that the Master's greatness be engrossed upon his heart and he may be in His direct view.

By devotion we establish a link between us and the Master which serves as a path for us to march on.

Guru is the connecting link between God and man. It is through his medium only that we can reach God. He is the only power that can extricate us from the intricacies of the path.

297. LIVING DEAD: RY-34 SM-48,50 I-133 A-177

Air of the state of Nothingness can be felt by him and him alone who has abandoned all airs i.e., who has become a living dead.

It is possible that I cannot understand the meaning of zero in as good a manner as others do, because the zero cannot know the conditions of another zero, nor can the dead know the condition of corpse. In a way you call such a condition as that where all dualities whatsoever go away, and we become living dead. Or we get dissolved in reality in such a way that every discrimination is lost, and the difference between the real and the imitation is not discerned.

Vairagya can be attained only when one is wholly diverted towards the Divine. When it is so, one naturally becomes disinterested in his own self including everything connected with it. Thus he loses not only the body-consciousness but subsequently the soul consciousness as well. What remains then is nothing but the "being in dead form" or a "living dead". 'Living dead' is the condition felt when a man becomes absorbed in absorbency (Phanaye Phana).

298. LIVING STONES: RD-11,13

Everything casts a reflection in a form similar to its own. If the thing is subtle its reflection will also be subtle in character while if it is gross the reflection will likewise be gross. If we concentrate on a solid thing we are sure to become ourselves inwardly solid. It destroys the reflexive power of mind. If one develops such a horrible state he is gone for ever. He loses his approach to a broader vision and the capacity for further progress becomes extinct. Such persons may be compared to frogs in the -well, with a little field of activity which they consider all and enough. Their external capacity gradually creeps inwards and they become completely impervious both within and without blocking the passage for the Divine light. Their approach to inner-self is completely barred. I shall prefer to call them living stones. The hardened crust which they thus developed keeps them aloof from slightest association with anything higher or finer. If one wants to free himself from those bondages of soul he must

necessarily clear off the layers of grossness and solidity settled over his mind as a result of these stultifying practices.

299. LONGING: RD-42

If longing (or Lagan) for the realisation of the goal is great, our negligent or sluggish habits will not stand in the way of our efforts or progress. If we go through the history of ancient sages we find that they had sacrificed all the comforts of life for the sake of attaining Reality. They led a life of austerity and penance, undergoing every kind of hardship and trouble for the sake of the object so dear, to their heart. Intense longing for the goal made them blind to everything else and they remained firm on the path not minding the difficulties and reverses that came across their way. Such an intense longing for the object and an iron will to achieve the goal is absolutely necessary to ensure complete success. I may assume you that you can win laurels in the spiritual field if only you turn your attention towards God and proceed with will, faith and confidence, no matter how adversely you may be placed in, surrounded by all the worries and miseries of a household life. Your busy life will then offer no hindrance in your way.

300. LOVE: R D-45 I-55,66,67,90,91,139 TC-19

Intense love for the object will automatically lead them to restlessness. When we are in deep love, we shall naturally feel impatient to secure nearness with the loved object. When we are greatly in love with any of the worldly objects its idea comes to our mind again and again, and we think of it over and over again. Now in order to develop Divine love in our heart we have only to reverse the process. If we remember God frequently or for the most part of the day, we will automatically develop love for Him, which if continued with earnestness will create impatience in our heart to secure union at the earliest. Another way of developing love with God is to play the part of a lover as if you are enacting a drama. But it is only for those who are almost incapable of finer means. The method though artificial will shortly bring you to reality and feelings of true love and impatience will begin to agitate your heart.

The relationship of love having been established in the sphere of self extends upto that of the Master. This is the link which once established is never severed. But still the final destination is far off yet, though the power of thought which is enormously great, makes it easily accessible. The only way to develop love is constant remembrance. While doing your daily work you must think that you are doing it in obedience to God's orders, and hence as part of your duty. This simple process if followed in the right spirit, will keep you in touch with the Ultimate. Another advantage would be that you will stop further formation of samkaras. The constant remembrance promotes attachment to God which develops into Bhakti. This is because the heat contained in the thought stimulates emotion which assumes the form of Bhakti. If you turn it into a habit, you will find how fast love develops in you. It is in fact an essential feature of spiritual life.

I was so mad in love for Him that I lost my power of vision for all things. My love-madness pulled me into it, and I liked to linger within the dark-gloomy atmosphere of love, rather than enjoy the blissful state of Anandam. But I like to keep it reserved exclusively for myself. I do not induce any other to follow this mad course. His every gesture was to me the revelation of the Divine mystery, his every word a volume of spirituality and his every action the exposition of the 'unknown' I had no choice or liking nor even a sense of discrimination between the right and the wrong. To me everything of his was what is ought to be I was in complete submission to his will and could never think otherwise even for a moment. I literally followed the following concept.

"If your spiritual guide asks you to dye your prayer carpet, with wine, do it, for he having travelled himself the entire distance, is well aware of all ups and down of the path".

A man of heart can be discovered only by one who is inspired with a feeling of true love.

301. LOWLINESS: I-149

He alone can climb up a height who has created in himself the recognition of his lowliness (low-lying state).

302. LUMINOSITY (LIGHT): SM-54,55 Inf.23 II-96,97 I-29

Every saint has used the word 'light' and I too cannot avoid it because that is the best expression for reality. But that creates some complications, because, when we talk of light the idea of luminosity becomes prominent and we begin to take it as glittering. The real light carries with it no such idea. Under our system the abhyasi, no doubt, sometimes sees light. But the glittering light appears only in the beginning, when matter comes into contact with energy. In other words it is only a clue that energy has begun to work. The real light has the dawn colour or a faint reflection or colourless-ness. Although light is not the exact translation of the thing, (because light is really far more heavy a thing than what that actually is), it has been expressed so merely for the sake of understanding. Thus the real light refers only to the real substance, or more appropriately, substance less substance.

Feeling or observing luminosity within or without is not realisation at all. During the early period of abhyas one often witnesses and feels luminosity. An abhyasi, no doubt, sometimes sees light. It is not in fact light in the sense of luminosity that we are finally proceeding to but to that goal where there is neither light nor darkness, as the Emblem of our Mission indicates. What that can possibly be is beyond words.

People in certain samsthas meditate over this light as well. They take the lights as the real thing and they go with curiosity in it freely applying their will. The result is that they expand the matter for light to come in a higher degree. Power of light increases as the capacity for having it improves. But really speaking they are on the verge of Maya in solid form. In the true sense of the Reality where there is neither light nor darkness they will find the former far heavier than the latter. This thing happens generally in the Trikuti and beyond it.

I find people hankering after seeing the light in their heart, but that is to no purpose at all, for that light is far heavier than the bliss one craves for.

An abhyasi should not try to see the light, but to suppose that it is there. I may say that it is so much repelling to me that I try to be away from it. Light is in fact only a shadow of Reality, and not Reality itself. We have to gain true Reality, of which light is only material exposition. It is felt during the course of abhyas but we ignore it as superfluous. In fact we have finally to arrive there where there is neither light nor darkness.

303. MACHINE: A-49

Whenever I indulge in any worldly or spiritual assignment I feel I do not know whether the work is being done by me or by some secret being. Only a machine seems to be in action. Even if I try to assure myself that it is I who am working, the door is not perceived. It seems as if various faculties, bestowed by God for different purposes, are working of their own accord. For instance, thought does contemplative work. The hand does the work of writing etc. But I am unable to know who is working, because neither do I seem to be working nor does any other being appear to work. If I take myself to be a machine, it will perhaps explain my condition. My condition is like that of the pan of a balance. When some weight is kept on one pan it becomes heavier, and when the weight is removed both pans become balanced. To me this analogy illustrates my total condition.

304. MACROCOSM: SM-93

Before reaching this point (16th circle) we pass through the Virat Region of the Sahasra Dal-kamal (the lotus of thousand petals). It is from this region that viratroop was brought to Arjun's vision at the time of the battle of Maha Bharat. It is the macrocosm. Here we begin to experience to some extent a changeless condition which we may call Brahamagati or state of the Divine. In course of this march, we pass through and cross various centres having their own particular conditions.

305. MADNESS: I-93,26

The madness of love for a fellow being may be solution for others provided they get a Master like Him, who is infallible, super-human and Divine in the true sense.

I pour this out to you without reserve, only with the purpose of exciting in you a similar fire of madness as I am burning in, but he alone whom God Himself pulls up may be successful in tile pursuit.

306. MAHA-KAL-CHAKRA: Inf.20,21

The wheel of the supreme. The Maha-kal-chakra is a stronger power than the Sudarshan. It is infused with the power of time. It descends under rare circumstances when its use for some immensely great task is inevitable. The present overhauling of the Universe is a far heavier task than the one for which Lord Krishna had come down to the earth. Consequently, it is now the time that demands the use of this superior power for bringing about the change on a much larger scale and for which the great divine personality has already come down to earth and is working for it with the help of this superior power under his command.

307. MAHAMAYA: RD-23 I-208,209

Rama and Krishna, the incarnations of the Divinity are worshipped with faith and devotion for securing union with them. Automatically that becomes our goal of our life and we can utmost secure approach upto their level. Now Rama and Krishna as incarnations, were special personalities vested with supernatural powers to work as medium for the accomplishment of the work which nature demanded and for which they had come. They had full command over various powers of nature and could utilise them at any time in a way they thought proper. The scope of their activity was limited in accordance with the nature of the work they had to accomplish. They descended from the sphere of Mahamaya, which is a state of Godly energy in the subtle form, hence the most powerful. It is due to this fact that we find excellent results coming into effect through their agency in their life-time. The highest possible point of human approach is much beyond the sphere of Mahamaya. Hence a good deal above that level.

The prefix 'maha' added to the word 'maya' denotes the condition which is beyond the normal level of maya. Maya may be taken to be something within the limits of a certain sphere. But when one goes beyond, maya dissolves. It is then denoted as maha-maya. The exact conception of it is however impossible. Anything coming out of the limitless must have a tinge of it in some respect at least. What makes you realise it may roughly correspond to a great extent with that which may be the 'thought out. In other words, the two i.e., the 'thought' and the 'thought out' run in concurrence with each other. For all practical purposes we say that it is the thought that realises, but then it would be very difficult to specify its actual level. If we attempt to do so, we only mean to convert the limitless into the limited. Think for yourself how it may then be possible to locate the exact position of the sphere of Maha-Maya. Suffice it to put it as a mere region, for the sake of understanding.

308. MAHA-PRALAYA: RD-137 II-157,189

The diminution in the heat of the sun will appear again at the time of Mahapralaya (complete dissolution) but it is a far off thing. At that time the pole star will deviate a few degrees from its position and will grow a bit hotter. A powerful energy in the form of a gas will begin to gush out from it and will ultimately destroy the world and everything else in existence. The action of destruction will start from the North pole.

As regards the question whether all proceed towards God spontaneously or by God's will, it may suffice to say that every river joins itself with the ocean losing its own identity altogether. The ocean does not come to mix with the river. Just so we proceed towards the origin. A time to Mahapralaya. We practice only to cut short our way, and thus be saved from miseries of innumerable lives till then.

The so-called zero remains after Maha pralaya. That means all the identities of liberated souls as well as those of others and everything else in existence, merge into one and lose their individual identities; and this itself becomes an identity to bring forth creation anew when time comes.

309. MAHATMA (SAINT): RD-59 S M-77, 82 A-178,179 I-42,191,192,205

The word 'Mahatma' has been defined in several ways not perhaps without some reasonable basis. My definition of it as a "Non-being being", though somewhat peculiar is meansingful. It may also be interpreted so as to relate to one who has been away from spirituality. It is not the form or dress that makes a real saint or a yogi. Outward physical features are not the sure indications of the heart within.

A little advanced among the class of Gurus are considered to be those who teach and preach on the basis of their knowledge of the Shastras and other holy books. They have established orders and ashrams, where they enjoy a kingly position among their followers. They go out and address large audiences telling them what to do and what no to do, explaining to them problems concerning Maya, Jive and Brahman. People flock to them in thousands to hear their sermons, admiring their high ideas and extensible knowledge, and regard them as great mahatmas or Saints. They ask them numerous intircate questions, and if they are able to answer them out of their stock of knowledge of shastras, their greatness as a Mahatma is established' in their minds; and they are induced to accept them as Gurus. But really they have put to test their learning and not the real worth. It must well be borne in mind that it is not the learning or knowledge that makes a man perfect but it is only Realisation in the right sense that makes a true yogi or saint. It is just possible that the man who has thus impressed you, with outward form, learning or eloquence, may be at the lowest level as regard practical attainments. Knowledge, therefore, is no criterion of a true mahatma or yogi. Similarly the real test of a Mahatma or Guru is not his miracles but experiences on the path of Realisation. The popular meaning of a mahatma as a great individual does not appeal to me. I would define a Mahatma as the most insignificant being or rather a neglected figure, beyond all feelings of greatness, pride or egoism, dwelling permanently in a state of complete self-negation.

Mahatmas have their mind regulated by removing the structure built upon it. No activity can be possible without mind. Nothing in nature loses its existence; only the form and the function are changed from time to

time. Every man possesses intelligence which can be used rightly or wickedly. At higher stages of advancement, the Indriyas having been regulated and balanced assume a purified state and their actions become dormant. One then does not remain doer of things and consequently the formation of samskaras stops. This can be easily attained if one follows the right type of abhyas under proper guidance.

A saint or a Mahatma is not in any way different from an ordinary worldly man, except that his mind and senses are in a well-disciplined state and wholly under his control. He remains free from the effect of the different hues and colours of the world and remains ever merged in his own, the one colourlessness. He attains a state of contentment and settledness which breathe in an atmosphere of peace and calmness.

The spiritual history of India says that the Saints of India have prayed to God to give all the miseries of the world to them, so that humanity may be free from it. The people generally follow the spiritual methods so that they may be relieved from suffering. It is my idea that the saints are not to enjoy but to be enjoyed by others. Suffering and peace both becomes one at their base.

The real character is formed in saintliness, and the suffering is half over. The suffering is really at which we do not suffer.

310. MAKING: RD-74 II-232,250,251

Proper making of man must be natural result of the right type of training. Proper making comprises of the right moulding of mind with due moderation in the exercise of all our senses and faculties. Thus the right type of training under the guidance of a capable master is by far the most important factor in our proper making without which higher attainments in spirituality are never possible.

If an abhyasi takes himself as he must, he by himself will begin to draw it out of me.

The higher an abhyasi approaches, especially after the point A, the easier it becomes to train him. And the inner faculties get rectified. Nevertheless,

one has to labour in bringing the inner faculties in conformity with Nature, and this verily is called the 'making' and this is a very strenuous task. It makes me many months to purify the system. The purification is absolutely essential in the making of a man and my attention always turns towards this, and this verily is the command of revered Lalaji also.

311. MAN: R Y-55 S M-38 I-68, 72, 203,204 II-34

The origin of man is similar to that of Universe, and it was what is known as 'Kshob' (primary stir) which stimulated motion and activity. The reflection of Kshob exists in man as well as in other beings. If it is not there then no activity could be possible. In man this reflection of Kshob is known as Mind or Manas, which is an indispensable factor of existence. In the lower region or Pind Desh it is known -as Pind Mind, while in the Brahmanda Mandal it is known as the Brahmanda Mind. At higher levels it goes on becoming further refined. The conditions at one level differ from those at the others, and they may be innumerable.

We have to enter a new life, a life which is behind this outer life of ours - we might just as well say that the real man exists behind this, the apparent man. Now since you want to enter upon the real life, you have to seek for the real man - the man behind the man, or the man beyond man. Such a personality if he does exist can be traced out only by the heart's eye and can be felt in every molecule and atom of the body. Though possessing a physical body, he shall in no way be attached to it and he shall be nearest to zero. His covering shall be the whole universe wherein he shall have his own play. You will find him present in the sands of the desert, as well as in the waves of the ocean. You will find his presence in the light of the sun, the moon and the stars. He shall be in existence everywhere, in hell as well as in paradise. But how to trace him out is the real problem.

It is commonly believed that "God created man in His own Form". It does not mean that the physical form of God is the same as that of man. It really means that a man possesses or is composed of all the powers, forces and energy which are present in Nature in the same order.

In fact that is the very thing which by my Master's grace, lies pouring on me, and which I impart to the abhyasis through transmission. In a word everything becomes possible and attainable when we get ourselves attached with the real man beyond man.

All that follows simplicity falls within the sphere of Maya, where the people mostly abide in and pursue their activities accordingly. In other words, it is this one that led to the composition of forms. This continued to develop in the man too and finally led to the formation of strong knots which are now even difficult to undo except by the special power of will. Being entangled in these knots, he assumes a form which reflects grossness at the very surface. The external atmosphere and environment also affect it putting it to actions and counter-actions which brings it from bad to worse and the simplicity gets enshrouded within it. All these combine together form a snare which keeps a man entrapped in it.

A man can be real man only when his eye is diverted towards his inner self. There lies the real quest for Reality. One who adheres to it establishes his footing in the sphere from which everything descended by itself. In other words he connects his link with the main source. The only thing which remains then is its expansion for which the prescribed abhyas is sufficient. I prescribe the easiest means still some people do not pay much lead to it. The reason may perhaps be that they have no real craving. When craving is created (may God will it so) the attainment of the goal becomes a question of no time.

In a word everything becomes possible and attainable when we got ourselves attached with the Real man beyond man. Firm resolve and dauntless courage are the essential features of manly character. That is what is required for the final success.

When man first assumed his physical form he brought with him the things opposed to the real nature of his being, that means both the opposites were intertwined to give proper shape. It appeared in the form of an outburst similar to that caused by the contact of fire and water. When supplemented by the flow of it went on smouldering and increased

the force of the outburst. The outburst is nothing but the action of the force coming in contact with the soul, thus exhibiting a display of the elements. Reality was lost sight of. Just imagine what the reverse use of things finally resulted in. We took into account neither the cause nor the effect thereof, to trace out the origin of this degradation.

Who is man? Only he who is imbued with a sense of humanity. But the real man, in the proper sense, can be he who makes a Man the man that he ought to be, a thorough man in the real sense.

312. MANIA: I-133

Man possesses everything of Nature but he does not take it into account. A man must keep his eye fixed upon the object, and so it must be in respect of health which is quite essential for the success of the pursuit. There must be one thought, one object, and one pursuit in view and that must be related with the Divine. This is the type of mania which I wish every one to develop in himself. It is only then what one may perhaps be able to have a view of that which he craves for.

313. MANIFESTATION: Inf.40 A-75

In every atom of the universe i.e, in minerals, vegetation and animate beings I feel the manifestation of the Real Being. Now this condition is becoming very subtle. That is to say this realisation is becoming very subtle and delicate but the feeling of "The world is nothing but the reflection of the face of the friend" prevails. The sense of selfhood and myness has totally vanished.

The manifestation too has been a very long process covering a period of about 1,20,000 years when judged through deep concentration from the level of highest super-consciousness. Though there was only one shock in the region of power just below the Bhuma yet the manifestation of the effect thereof and the accumulation of the necessary material for the purpose took the entire period mentioned above.

314. MASTER: A-24, 26,160 II-5, 7, 27,111

One who is merged in a state of utmost moderation and balance and of highest calibre endowed with all the greatest moral and spiritual values. His association promotes in one the feeling of peace and calmness and the restlessness of mind seems to be silenced by his effect. He has transcended the limit of senses. By connecting yourself with him with love and devotion you also begin to transform accordingly. A true taster is he and he alone, who possesses such wonderful power and can at a glance create a state of light in an aspirant, diverting his thought from dark-ness to light till his tendencies which were previously directed towards darkness, begins to absorb brightness within them. He can foment us by his internal force by being a Brahmanistha and we soon begin to keep into the Real Being. He is the only power that can extricate us from the intricacies of the path.

I he Master attends to the cleaning of the system by removing Mal (grossness), vikshep (fickleness) and Avaran (coverings) and is a great help to the abhyasi throughout the spiritual career.

When you go to the Master for the sake of spiritual training you generally trust that he can be of some use to you. When you have experienced, then faith develops.

Things can easily be achieved if somehow, we get the capable Master. A capable Master is one who can bring about the full transformation of an abhyasi by means of transmission. A Master must himself be merged in the Divine. He is really the Master. Years are saved if we get such a Master. People will say that it is very difficult to get such a Master. But I can say it is equally difficult to get a deserving disciple.

The true cry of the aspirant brings the Master to his door. We have come down, now we are going up, so as to arrive at the subtle forces of Nature and to get at them is not easy for the disciple. The Master is definitely needed there. If a man somehow reached a certain stage by self-effort and he is unable to go up, a sort of grossness or, according to Ouspensky, a

curvature is formed. My Master had also said this thing before Ouspensky had put it in.

There seems to be a vast populated area in vision of which the heart takes itself to be the master, and my eyes roam over it like those of a king over his subjects. The well-being and protection of that area is always in mind and my thought goes on spreading balanced state in a natural way. The connection with the inhabitants of that area is felt by me through the heart that is to say, the ties of these people are linked with the heart and to me. My status seems to be that of Master; but there is no pride or arrogance whatsoever. The fire of love had been produced excessively and nothing but my attendance in the presence of the Teacher pleased me. Faith in my Guide and Teacher has grown a lot but has vanished.

The process we start with, and which we lay stress upon, is meditation upon the heart under the guidance of the force of one's master who has attained perfection and has within him the capacity of transmission. Such a master keeps off things barring out spiritual growth. Spiritual waves from him continue to flow into our heart making us calmer and calmer day by day. If we are deep rooted in meditation, we connect our link with the innermost thing desired. Devotion of course increases the capacity and smoothens the way. If we make our heart the target of masterly force, we begin to expand inside, with the result that in the long run we find ourselves stretching throughout the Godly empire. What a man fixed in the heart of central region, can do by his will force, others cannot do by force of arms.

315. MASTER EGG CELL: R Y-53, 54

The Master cell is the outcome of the first Jerk and has therefore the concentration of all the powers and energy in full force, hence bigger and brighter than all the rest. Other eggs were formed by the concentration of the energy that kept flowing and could not be so powerful and bright.

There is one cell which is bigger and brighter than all the rest, the Master cell. This is directly connected with and the controlling the world we live in, and it is due to this fact only that the personalities we have here in this

world are not to be found anywhere else in other worlds. We are connected with the master cell, so we have almost the same force and power as possessed by the Master cell.

The Master Egg cell is the essence of things appearing in the form described as egg like things. Just as the thing below the centre is the essence or substratum of life, all smaller ones are wound up in a large one having connection with it which is called the master cell. It is like a big drop of ocean the foams of which are swimming about. In other words it is the power house for world's connected with this big drop. You will find the same wave in the master cell and its force applicable to other cells as well. It is like the cream churned by the first motion. You will see the greatest personality always in existence in this world. Sages born here in this world have often controlled other worlds, too, under directions from the Absolute Base, which they receive in the form of vibrations in the central region.

316. MASTER'S POWER: I-163, 164 II-100, 101

Here, by the grace of God, the Master's power alone works all through, and there can be no possibility of harm in it. If you find any difficulty or entanglement, or even an unbearable excitement of emotion, just refer that to Him through prayer at any time or from any place, and it shall go away at once.

Never mind whether I become aware of it or not, your purpose shall anyhow be served.

There are numerous different states which are acquired one after the other during the course of our march. But the condition that exists there is such that if an abhyasi attempts to cross over to the next by self effort, he is unable to bear the strong flow of the Divine energy and instantly slips down. It is only the power of the Master of calibre which can keep him up to overcome it. At the very highest stages the flow gets stronger because Godly energy becomes still subtler, and the subtler force is naturally more powerful.

317. MATERIALISM: R D-135 R Y-61

The state of affairs in India does not hold out any prospect. Dissensions and party feelings are prevalent everywhere in the country. Self-interest is predominant. Moral principles are neglected. Problem of bread and butter is acute. But inspite of all these, some of us think that the country is progressing. The sign of progress they take to be the gradual drifting of the country towards the Western type of civilization which is based on pure materialism. But now the age of materialism must come to an end. The old order must change yielding place to new. The present structure of world civilization based upon electricity and atomic energy shall not remain in existence for long. It is destined to fall soon. The whole atmosphere is so much charged with the poisonous effect of absolute materialism that is almost beyond human control to clear it.

The extravagant meaningless fanaticism which has driven religion entirely to kitchens as may be noticed in many of our sects, without any hope of noble truth of that religion ever coming out to the sun-light of spirituality, is a peculiar sort of pure and simple materialism. It is neither jnana, nor karma nor bhakti. It is a special kind of lunacy and those who pin their souls to it are more likely to go to the lunatic asylum than to Brahma-Loka". (Swamy Vivekanandaji).

318. MAYA (-VIC EFFECT): SM-15, 47, 63 RD-98, 115, 116, TC-66 A-120, 126 I-69, 70, 183, 216, 217 II-15, 16, 186.

The first five circles related with the sphere of Maya extend upto the state of Avyaktagati (undifferentiated state). Difficulties arise when people do not take God just as He is, but fit him into numerous artificialities created in their own minds to suit their own taste and likings, and thus put Him completely within the sheath of Maya. They worship Him as such, with the result that they themselves get engrossed in Maya or in other words they become the worshippers of maya in gross form. Now if any one comes up to explain it to them they run away from him thinking that he is trying to delude them. They appreciate more the Mahatmas who, being themselves dyed in various hues of maya, offer them colourful things

which are suited to their taste. The common mistake is that they do not care to pay attention to these most vital facts and they seek for liberation from those who have it not. Really most of them do not have any aspiration for liberation at all. They adhere to Gods and Goddesses only to serve their worldly ends. There may, however, be a few who worship God as well, but by the way only, and that too for merely selfish purposes. They are in fact not even worthy of having this type of spiritual training, nor they are capable of it. As a matter of fact, while we are marching towards 'unity' they, on the other hand, are drifting continuously towards 'diversity' and are directing the flow of thought into numerous different channels. Thus, our power of thought, being diversely applied, gets weakened and shattered and our efforts for realisation's end in failure. Usually, I do not take such persons into our *statsangh*, because I feel convinced that all labour upon them will be fruitless. Consequently, instead of wasting my time on them I must utilise it for the spiritual benefit of others who crave for it.

The hard and miserable life of most of the people engaged in different worldly pursuits keeps them so much occupied with their problems of life that they are often led to believe that they can hardly spare time for devotion and worship except at the cost of some vital interest or pecuniary gain, which they cannot safely afford to ignore. This notion keeps them away from the path of duty although sometimes they become seemingly conscious of it. Their minds are absorbed every moment in thinking about the various problems of their material life and are seldom directed towards God except when they are in deep distress or misery. The reason, is that they attach primary importance to their worldly interest alone which constantly remains in view. Thus, they remain entangled within the *Maya* without ever thinking of getting out of it at any stage.

Generally, we look upon the material manifestation of God as *Maya* or illusion to distinguish it from the unchanging absolute-Reality. It is really a godly power which has brought into existence the entire creation in its different forms and shapes and which regulates its entire working. We are

all the while surrounded by this great power and its effect is visible in all phases of our activity. We are whirling round within the glossy sphere of Maya, clinging at times to one or the other of the objects in view thinking it to be, Reality. Our senses, feelings and emotions give it a new colouring and mould our actions accordingly. We remain entangled within the sphere of Maya, without any hope of emancipation until we divert our attention towards the unchanging Reality at the root. This vast circle of material manifestation, the direct result of Maya, is unlimited. In it we go round and round with ceaseless motion like the rim of a wheel, ever farther and farther away from the pivot. This vast circle of manifestation must have a centre or base. Now for this limitless universe we have to trace out a zero or base from which all planes of existence have started.

The third phase of manifestation relates to the material exposition of the objects of Nature. People remain entangled in it, forming numerous ideas and desires. Generally, our eye is attracted by any-thing bright and glaring which we commonly misunderstand as Sat. This bright object is nothing except maya and those who talk so highly about it are in fact far away from the sphere of spirituality even not to say of Reality. But people have developed such a state of torpidity that they are neither prone to hear nor perceive anything in this connection. They have lost sight of the true Reality which is beyond both light and darkness. This is what has been shown in the Emblem of the Mission and which is in true sense the real state of man's perfection, from which no decline or fall is possible.

Nature really does not want to keep anything in mystery from the devotee, because mystery can be called as complicated, and wherever there is complexity it can be called nothing but Maya.

It is true that we can never be free from maya unless we cultivate non-attachment. But it does mean severing our connection from home, family and all worldly concerns and taking up the life of a religious mendicant. Renunciation effected by forced means, is seldom found to be genuine, for it is just possible that inspite of their apparent forced detachment from the world, they may still inwardly be clinging to it.

Ever since my convalescence I feel spiritual convalescence also and relative conditions have said adieu and there is no interest in these conditions. Actually, all of them were the illusions of Maya which appeared frequently like a jig-saw puzzle in different shapes, and diverted the thought towards themselves. This life of feelings has ended.

I am constantly feeling that inside my body Maya is playing its rose in its subtlest form and, I will term it as the last stage of Maya. That is to say after crossing over this condition Maya shall not trouble me.

Pains and pleasures of which we have ever been taking impressions are but the diversely coloured shades of our thoughts. They are not different from each other but only coloured as they are by the action of the imaginative faculties. It is really not the maya that puts us to harm but our own self through the agency of maya. Our boat is sailing on the glossy surface of maya which is spreading forth both its wings to take us in, in order to present us to the Master. Our existence in the world would never have been possible had there not been this network of maya. Should such 3 thing of merit and value ever be reviled and cursed? Those who do so lack proper understanding of its value and utility. For this reason alone it presents to them an ugly picture of its own. If we attach ourselves to the brighter side of it, it will make us brighter still. It serves no purpose at all to remain here-after getting away from Maya, but the proper course would be to adhere firmly to the one, the Real, and ignore everything else as of no serious importance. In this way every-thing needed for the purpose shall follow by itself. That is the easiest solution of the problem.

Now the same old system has been revived and brought to light in new colours by our great Master who had beyond doubt come into the world for this very purpose. Blessed are those who had the good fortune of having been associated with him. He was beyond all shortcomings and had in this respect no parallel. What he did for the bewildered humanity is really beyond words. He infused into all those who were connected with him a new life creating in them a spirit of negation which is sufficient to absolve the very being of man. He introduced unfailing practical means for the attainment of the Highest. Such great personalities 'of

calibre, though very rare indeed, have been in existence at all times and shall ever be. But to trace them out is the real difficulty, which depends to some extent upon one's Samskaras or past impressions also. There is still another difficulty. Even if we somehow happen to come into contact with such a great soul most of us may not feel inclined to accept him as such, because he seems to offer no charm. This is all due to the Mayavic effect they are encircled in, which keeps them confined only to things of similar nature.

319. MEAT EATING: II-140, 141, 264

My Master used to say that spiritual man should not eat meat. I follow the same policy. Indeed, there have been some saints who used to eat meat. Meat eating should be avoided.

Meat eating is strictly forbidden in our Sanstha and the policy and the mandate of the great Master has been declared, but none of them could leave it. It is not at all beneficial for spiritual purpose. It may be prescribed for the weak, and can be allowed for them in rare cases, but not for the persons who have a healthy body. The people generally take it for taste, which is harmful for purposes of spiritual advancement. Really speaking any sort of undue attachment positive or negative is a poison for spirituality.

320. MEDITATION: (ON FORM) R D-39, 40, 84, 86, 102, 103, 105 R Y -10, 13-15, I-14, 67, 68, 77, 78, 80, 81 II-95, 106, 107, SM-50, 52, 53, 54, 57, 58, 60 A-18, 19

Under Sahaj Marg system of training we start from Dhyan, the seventh step of Patanjali yoga, fixing our mind on one point in order to practise meditation. The previous steps are not taken up separately but they automatically come into practice as we proceed on with meditation. Thus much of our time and labour are saved.

We have got within us the same central force, though marred by our wrong doings. We take work from the same force during meditation. This is how we proceed naturally with nature's force, so to say.

When we meditate, the central power we have, force. It disperses the overwhelming clouds greatly fried up by its force. It cannot be expressed in words. Only an abhyasi can feel it. This be known practically. You will soon find yourself swimming in ever lasting peace and happiness. Everything ends here. There remains no attachment with the world. The mind is disciplined, it is regulated automatically. Senses begin to come under control and you gain mastery over them. To master yourself means to master Nature. When the passage becomes clear you find Nature's work within your bounds and limits; rather you begin to work yourself.

In our system the Abhyasi is advised to meditate on the heart thinking of the Divine light there. When you begin meditation in this way please think once only that Godly light within is attracting you. But he is directed not to view light in any form or shape like that of an electric bulb or a candle etc. In that case the light appearing therein will not be real, but one projected by his own creative speculation. An Abhyasi is advised to proceed with a mere supposition of light with the thought of Divinity at the bottom. What happens then is that we meditate upon the subtlest which is to be attained. Do not mind if extraneous ideas haunt you during meditation. Let them come but go on with your own work. Sit in an easy posture for an hour in the morning in quite a natural way. You should only meditate. You should not struggle with your ideas which generally come during meditation. Concentration is the automatic and natural result of meditation. Those who insist on concentration in place of meditation, and force their mind to it, generally meet with failure. It must be remembered that while practicing these methods one should not force his mind too much but only sit in a normal way.

The solidity due to our own thoughts and actions begins to melt away. This is the first thing that we begin to gain from the first day by this method of meditation on the heart. It is the nucleus and creates the vibrant motion, wherever it is directed.

If somehow our thinking conjoins with the divine force, or we train it so that it may percolate the right thing and direct it towards Reality, the problem is solved.

By constant practice in meditation the mind will become calm and peaceful and the unwanted ideas will cease to trouble you. I often hear beginners complaining about the wandering of the mind during meditation. From the very first day they expect that during their practice at meditation the mind should remain at a standstill but when they find different ideas and thoughts haunting their mind they feel greatly perturbed. I must clear it to them that it is not the suspended condition of the mind we are striving for in our practice, but only the moulding of its multifarious activities. We do not want to stop its normal working but only to bring it to a regulated and disciplined state. If the activities of the mind are stopped from the very beginning, we probably do not stand in need of practising meditation at all. Meditation is only a process to achieve that end. Concentration is its natural result in the course. The proper method is to meditate all along remaining quite unmindful of the foreign ideas and thoughts coming to our mind during that time.

Generally, people complain of the numerous ideas creeping into their mind at the time of meditation. They think that they have failed in their practice unless they bring their mind to a standstill. But it is not so. We are not practising concentration but only meditation. We must go on with meditation unmindful of the foreign ideas that happen to come to our mind at the time. The flow of ideas is due to the activities of our conscious mind which is never at rest. We are still busy in meditation with our subconscious mind, while our conscious mind is roaming about and forming numerous ideas. Thus, we are not the loser in any way. In due course, after sufficient practice, the conscious mind too gets moulded and begins to act in harmony with the sub-conscious mind. The result thus achieved is deep rooted and lasting, and finally calmness, the characteristic of soul becomes predominant. Stopping the normal functioning of mind during sittings is a wrong practice and greatly harmful to the spiritual advancement of an aspirant. Ideas thus suppressed or suspended, soon begin to react with greater force, spoiling the entire system. Besides the practice creates internal heaviness and dullness of mind. One who is subject to such a practice for a long time

loses sense of discrimination and his power of realisation gets blunt. In course of time, he gets completely spoiled and quite unfit for the spiritual training. If a man does not grow lighter day by day, he must conclude that he is receiving a wrong type of spiritual training. Constant growth of lightness of mind and spirit is the surest test of spiritual progress.

By meditation we create a temporary lull in our mind and calmness prevails for the time during which we are in touch with the divine force. But meditation only at a certain fixed hour is not enough, for we are thus in touch with the sacred thought, only for a while after which we have no idea of God whatsoever and are for the most part of the day away from the path of service and devotion. This is the reason why often after years of practice we still find ourselves at the lowest level of spiritual attainment. What, in fact, we feel during meditation is only simplicity and calmness, if we are rightly guided by a capable master. The effect being imperceptible the aspirant at the early stages, often complains that he feels nothing during meditation. This is chiefly due to the fact that he remains in touch with the divine force only for a few minutes of practice. Thus, the real thing gained during meditation remains with him only for a while. On the other hand, there is a man who tries to retain the effect, gained by meditation, for the most part of the, day, and abides in the same state for as long as he can. He is, in a way, in constant remembrance of God and his progress is easy and rapid.

During meditation, if you entertain the idea hat not you but your Master himself is meditating on his own form, it shall bring about excellent results.

If one feels inwardly devoted to God, meditation becomes a part of his duty and then there is no question of inclination or lack of absorption. The Adiguru of the Mission advised meditation on the heart as the easiest method and this is the most efficacious. When we become introvert by turning our mind inwards, successfully, we automatically begin to have spiritual experiences, and our march on the path of spirituality goes on without interruption.

The same method has been recommended by Pantaniali. The process helps us immensely in throwing off the grossness of being, and in assuming a state of greatest subtleness. It helps the abhyasi to free himself from the grossness settled in the form of coverings. Master's help through the process of Pranahuti is of utmost importance, in this respect. We should adopt only those methods which may be helpful to us in our march towards subtleness.

It is better to sit in the grey of the morning for meditation, or when that is not possible, at any fixed hour convenient to the Abhyasi. Do not feel disturbed with the outer things but remain engaged with your own work thinking that they are in a way helping you to feel the necessity for greater absorption in your practice.

In the evening sit again in the same easy posture for half an hour and think that the complexities, the network of your previous thoughts and grossness or solidity in your body are melting away or evaporating in the form of smoke from your back. It will help you in purging your mind and make you receptive of the efficacious influence of our great Master. We soar high by awakening and cleaning the chakras and the sub-points thereof, taking up kundalini also in the end, with which the abhyasi has nothing to do by himself. It is exclusively the outlook of Master.

If you do not get time for meditation during the day then do it when you go to bed, or after mid-night (after a short sleep) when everything around is calm and quiet. In that case proceed first with the cleaning process fifteen minutes to meditation as fixed for the evening. Do it for about and after it devote an hour or so directed.

The abhyasi is directed to have meditation on certain points of concentration, I mean on one of the chakras (figuratively called Lotuses). We generally take the heart for meditation. We are now gathering ourselves at one point so that our individual mind may leave its habit of wandering about, which it has formed. By this practice we set our individual mind on the right path because it is now metamorphosing its habit. When this is done our thoughts naturally do not go astray. In

meditation we create our Pralaya which is the state we were in when we came down. We make a will in our heart covering thereby the surrounding around the heart region. It begins to expand, extending over to all chakras (lotuses) located in our body. Thus, all the chakras begin to glow. The circle goes onward passing through region after region till all begin to be absorbed in the innermost circle. What you feel there is dazzling light sometimes because you have made the passage from the heart towards that region where you are now dazzling light now begins to fade because going forward. You come in contact with stages of maya as well. The dazzling light in. The you are different is there. When you cross it you find yourself in a totally calm atmosphere. Here the kingdom of God begins. Now your meditation is leading you to the main goal. There is no other means of approaching the centre.

Meditation is the foundation of spirituality. If you meditate having your real goal before you, you are sure to arrive at the destination.

I started meditation upon His form within my heart. In the beginning the form remains in view but after some time the vision begins to fade away, till only a reflection, Aakaar, remains. This too melts away after some time and only an idea of it remains. Besides this, I used to meditate upon his complete form placed before me. The subsequent stages involved in the process are also similar. After some practice the forms grow subtler and subsequently begins to fade away, leaving in its place a mere idea of it. When that too disappears, the abhyasi should take it as a mere supposition that it is there. Later on, when that supposition too vanishes, there comes the second state. But this must come naturally and automatically, and not by willed effort to create this condition. At this stage the abhyasi begins to feel himself as the Master. If he is sensitive enough, he then begins to feel that all parts of his body, limbs etc., are those of the Master. This must also develop naturally and automatically, and not by willed effort. If the abhyasi goes along in the correct manner the body idea will soon begin to vanish. He will begin to feel that the body is neither his nor of the Master. But still, he should have the idea that his body is that of the Master. When that idea vanishes, he should suppose

that he is the Master. In the end, when the supposition also fades away, the process will bring itself to the third stage - that is the soul within the Master. This will complete all steps automatically after which there remains neither the idea of the body nor of the soul. He is nowhere now, and the task is practically over. When I was in this last state of meditation on soul, I was asked by my Master in a dream to meditate on the soul itself and He told me the process also which was as below. "Lie down straight upon the bed without movement and meditate upon soul for some time". I did it for a full month, taking leave from the office in order to devote maximum time to it. It was all due to the grace of my Master, and Master alone, that this process came to my mind automatically - each step itself giving a clue to the next step.

Of course, my Master never asked anybody to meditate upon His form, and I am proud that I was the only person who adopted this process though there were many others who used to have his remembrance off and on. After completing cess, I thought of bringing into effect negation and had started doing it while Master's Grace showered on me in torrents. Soon afterwards my Master revealed to me that He would have taken some more time but, since I had started the last process, he was compelled to allot work to me. Otherwise, it would not have been possible for me to train others.

Master described a meditation for me with instructions that this sort of meditation should only be done when the body consciousness is thoroughly gone, and the soul consciousness starts. This sort of meditation works by banishing the idea of soul. This Idea should also leave one for good.

321. MEEKNESS: I-37

Meekness refers to that feeling of mind in which, on being rebuked by others, one feels his own self to be at fault, and for which he has to yield to what is meted out to him.

322. MEND: Inf. xv

Being pleased with easy going rules common men adopted them for their practice only to drive themselves to a state of distortion. Their practices go against the attainment of real knowledge, yet still the vanity of being a gyani (knower) stands. 1 hey do not bother about what others say about it. Their only concern is about what they themselves say. They do not even allow others the privilege of pointing out the right thing to them, because that would be a rude shock to their sense of self-perfection, and in that capacity they inwardly feel justified for it. What Nature wants men to lead to is quite unknown to them because they have not access upto it. They do not even know that now the time has come for them to mend.

The so-called gyanis (agnostics) need only to helped in throwing off their vanity and egotism, secure a firm stand in the Absolute Reality so that they may also be helpful in transforming the world in accordance with the demand of Nature. Mend, the times will, but it would be better if such persons too had their share in it.

323. MERGING: A-20,22,162,163

On the morning of the 15th August 1931, I found an utmost Force or Power both within and out-side me which my inner voice assured me had been bestowed by my Master. My Master had gone into the state of Maha-Samadhi on the night of the 14th August 1931, but I had not known about it yet. This was the usual system of transfer of power adopted by saints of calibre. It was in fact the merging of the Master into me.

I was informed in the evening about the sad news of the passing of my Master. It came as a terrible shock to me, and the impression of the shock lasted for years; and it is still there, in a somewhat reduced state. I took leave from the office to go for the condolence, but I developed diarrhoea and the whole leave period was spent in sickness, which was ultimately pronounced to be cholera. The diarrhoea lasted for several months afterwards. After recovery from cholera, I saw him one day in a dream at about 7.00 A.M. After enquiry about diarrhoea, he asked me about my spiritual condition to which I said "This, you know best". He said "Is it

so"? I said "Yes, My Lord". He then gave me a jerk of transmission. I found that the whole of my body from top to toe was filled with spiritual force. When he gave the second jerk my heart was about to burst and I felt extreme pain in the heart. A third jerk would have ended my life, but for this very purpose Rishis of yore practised penance in the forest for several years, sacrificing everything at the altar 'of spirituality. So it was not proper on my part to have requested Him to stop the transmission. I had been to Master for this very object at that time. I was gaining it, for no price. I expressed myself in another way, I said "Oh, Master, I do not care if I die". When he heard it, he was almost started and stopped transmission.

Now I relate here the effect of that trans-mission. I found that for several days He was seated In every pore of my being and in every particle of my body. It continued for some time. This is a highly developed stage which the saints crave for. It shows the full absorbency in the Master.

Due to the departure of Guruji Maharaj from his mortal body and on his' being merged with God a strange condition has come into being within me. It had been proved to me that I had no love whatsoever for the guru. Had there been love I would have followed him on hearing the news. This much is undoubtedly true that nothing pleases me without him. The fluid state which prevails over the heart is known to the heart alone. At times my heart longs that going to some jungle or hill, I should bid good-bye to all luxuries, comforts, laughter and jokes. May the Master help me to preserve it.

I am not consoled in any manner, and the world seems to be dark and dreary without the Guru, and the heart longs to meet him every moment. Love for wife, children and parents had remained in the form of sympathy, duty and regard only long before the Master left his mortal coil, and no desire existed. My heart always longs that somehow or the other I may leave this body. I do not know how much more life remains.

324. METHODS: R D-75 R Y-62 I-19, 69

Methods of spiritual training commonly adopted by most of the teachers, today, are based on hard and fast rules which often do not correspond with our worldly life. Hence in most cases they prove to be Impracticable for those leading a worldly life. Generally, teachers induce people to practice restraint by adopting a particular form of living disconnected with worldly concerns and to practise devotion for hours together. Evidently such a type of training is not meant for people in general who cannot dissociate themselves from worldly ties or devote so much time to their devotional exercises. It is for this reason that their preaching's do not produce the desired effect and in spite of their efforts they fail to mould them accordingly the fact is that they are more theoretical than practical. Is it ever possible for the masses to renounce the world for the sake of liberation? Some of them are even bold enough to proclaim their mistaken notion that higher attainments in spirituality are not possible in a Grihastha Ashram or household life. It really means that they have nothing to impart to the common people except telling them certain superficial things such as reading of scriptures over and over again, etc

The Method to be pursued as recommended in our Mission is Meditation under efficient guidance which is by far the most useful and probably the only means of securing complete success.

Our method is so simple that for this very reason it sometimes becomes very difficult for people to realise its true significance. The method for securing God's help is the same as that of seeking the Master's help. This has also led me to direct love of God which may be known to be one of the greatest boons. Only few perhaps have been able to follow this course though it is of highest value and efficacy.

What we have to gain is nearly a very simple thing within our easy reach. The difficult methods, so far applied for attaining this simple thing, have really made it complicated and intricate. It is very easy to pick up a needle on the ground with your fingers. If instead, a crane or some other complicated machinery is used not only will it be difficult but you may

also fail in your attempt. Exactly the same thing happens when you think of difficult and complicated methods for attaining the Reality which is very simple. People are rather trying to pick tip the needle with the help of a crane in the spiritual field.

325.MIND: RD-36,39,124,125 S M-36,37,56 R Y-38, 39, 1-41,44,60,61,205,206 II-71-73, 207,208

The restless tendencies of mind have gone up to an abnormal level in the present age. One may be seen worried for his scanty means, another for his growing wants, still another for his health, com-fort, fame etc. Even the rich who are luckily best-owed with most of what they crave for have worries other. None perhaps might be having in the world. Every one is faced of one type or rest and peace with his own problem related mostly with his personal wants and desires, which create for him miseries and troubles. I, no doubt, agree with those who say that every evil has its origin in the mind and which alone is, therefore, responsible for it; though at the same time, I may remind them that it is the very same mind that leads us to virtue and also helps us to realise our highest self. So it is not every evil alone that proceeds from the mind but also every good. Hence those who condemn it in the bitterest terms have no justification for it at all. It is really only due to the defective moulding of the mind, and what is actually required, is not the crushing or the killing of the mind but merely its proper training. The methods to mould the mind and regulate its activities are also very simple. Really, we have spoiled the mind ourselves by allowing It to wander about aimlessly during leisure hours. The practice has continued for years and it has now become almost its second nature. The more we try to suppress it by force, the more it rebounds and counteracts causing greater disturbance. The proper method to control the activities of the mind is to fix it on one scared thought just as we do in meditation, and dispel from it everything unwanted or superfluous. In course of time after constant practice, the mind gets disciplined and regulated and much of the inner disturbance is eliminated.

The primary thing in yoga is the proper regulation of mind which is ever restless. It creates numerous ideas and thoughts, imparts stimulus to the senses and faculties and sets the body into action. Everything good or evil originates from the mind and it is the mind alone that governs all our feelings, emotions and impulses.

Methods of ascetic austerities, penances and physical mortification usually applied for keeping the mind under control do not relieve it of its mis-directed trends. On the other hand, they only serve to keep the evil subdued within and it might at any time burst forth, when by chance, the control is somehow relaxed. The real solution of the problem lies, not in controlling the mind artificially by suppression, restraint or mortification, but in its gradual moulding which is to relieve it of its misdirected trends. In this, and every other matter, therefore, the attitude of a sincere student, grasping and allowing everything to work and develop in a natural way, is to ensure the most speedy progress.

Mind (manas) is an instrument which He has bestowed upon man. A part of it is with us and the other end extends nearly upto Him. Our attention is towards both of them. With the former we attend to the worldly affairs with the latter to the Divine. When we connect the former with the latter the same one current begins to flow all through. For this we have to practice, so that a throb in the latter may begin to resound in the former - the human mind. Now imagine what the condition of a man would be when, after making his heart like that, he hits into the central region and crosses the seven rings to acquire swimming in the Infinite Ocean. He shall definitely be near most to Bhuma and further on if contact is developed which is nothing but the state of merging or layavastha in the Bhuma, then everything is accomplished and all his activities in the spiritual field come to an end. Whatsoever little remains may be beyond the grasp of imagination. The life which is acquired after his final merging is the real life which is attainable only after complete negation of self. Now if we dissolve that, the life would be a refined existence and if that too is merged then whatever remains would be the Real. Words fail to picture that which comes after the ultimate merging of that last state. At this level

there remains but a nominal difference between him and the Bhuma. Further on, the next condition is when the conception of Bhuma is thoroughly vivified. Nothing beyond it can be said, though thought goes on further still, and no end can be traced out.

Mind or manas, which is the vital force in Man, has been vaguely represented in many different ways but that it controls all thoughts, emotions, and impulses, is commonly accepted by all. It is generally treated as adversely opposed to the true nature of the being because of its unrestrained diversion, mostly towards evil. But that is not due to its real character but to the effect of wrong training. As a matter of fact, the mind in its regulated and balanced state is the only instrument that can solve the problem of existence. The human mind is closely identical with Root Force or the original stir, which it is part of. As such, the functions of both are also closely similar.

The manas or mind is thus a component factor in bringing the universe to its present material form, and kshob or stir which falls immediately next to the absolute is the mind or manas, the purpose of which has put forth in religion was creation. If the manas remains attached with its soothing effect, that means it is playing its own game in its own way. All siddhis and miracles are performed through this instrument. So long as one is its instrument, he always finds him-self wrapped in it. The orders and commands from the divine always come to those who are not under the spell of Manas.

When the time of creation came there was a stir in the region below the centre which served as the basis of creation. It was then in its absolute state because it was the very next thing after God. The same thing appeared in man as mind, beyond which there is but God alone - the centre. Now imagine for a while how far, in its present state, the mind has been marred and spoilt. When it is again purified and brought to its original state it reveals only that which is right. Mind can, however, through transmission, be brought to its original state all at once, if fortunately, a Master of such high calibre can be found, and Ft the abhyasi too be capable of enduring the strong force of transmission.

Whether Mahatmas have their mind shattered or destroyed is a peculiar question. I believe only a made-up thing can be shattered. A made-up thing is that which is covered over with grosser layers. If a building is demolished the floor remains un-affected thereby. Now judge for yourself whether a mind is really destroyed or only transformed. I shall call it as regulation of mind which means only the removing of the structure built upon it. But if one likes to dispense with it altogether, he must then necessarily get himself relieved of the root force which is the basis of existence - kshobh. No activity can be possible without mind. Nothing in Nature loses its existence; only the form and the function are changed from time to time. Every man possesses intelligence. One can use it for a right cause -while another uses it for a wicked one. At higher stages of advancement, the indriyas, having been regulated and balanced, assume a purified state and their actions become dormant. One then does not remain the doer of things and consequently the formation of samskaras stops. This can easily be attained if one follows the right type of Abhyas under proper guidance.

Now what is it that keeps us firm on the path? Which is that power that pushes us onwards and helps and guides us through? It is our mind-manas-and mind alone, which is so often considered to be wicked and mean. Of course, we ourselves have spoilt its habits by making it over-active indecisive and vacillating; otherwise, it is the best, the only and the most useful instrument in us which alone communicates to us the Divine commands and all the subtle experiences of higher planes. In its spoilt state it no doubt leads us to hallucinations which are most often misunderstood as stages of advancement. I have come across such miserable persons. And if, accidentally, one happens to be somewhat interested in spiritualism, the extent of its vicious-ness may be incalculable, since he begins to interpret them as communion with higher souls or Gods and claims to be receiving divine commands. But if the mind is brought to its purified state, it can never mislead one in this way.

Thinkers have classified the tendencies of mind under five heads. The first of these known as Kshipta is the disturbed condition of mind including

all feelings such as hunger, thirst, anger, sorrow, and desires for wealth, fame etc. The second Mudha, includes tendencies which promote sluggishness, indolence or sloth. The third Vikshipta pertains to the tendency which drives the mind away from sacred thoughts and brings about the haunting of numerous irrelevant ideas at the time of meditation. The fourth Ekagra vritti is the tendency which makes our attention fixed on one thing only. The last one Nirodh is the tendency which brings the mind to a perfectly self-contained state free from complexities and disturbances. To achieve this last state sages have generally advised the well-known Ashtang-yoga.

326. MIND REGION: R Y-33-35 RD-26 SM-93 I-183, 184

The next eleven circles after Maya cover the various stages of ego upto its final limit. The condition goes on growing subtler and subtler as one proceeds on through it. There are innumerable points and knots in each of these circles. In the ordinary course, and but for the wonders of this yogic process of pranahuti, it would have required a whole life time to go from one point to another. This can also help one to form a rough estimate of the last possible extent of human approach in the direction of Absolute Reality. We enter the Mind Region after crossing the fifth circle. The eleven circles after this depict the various stages of Egoism. The condition there is more subtle and grows finer still as we march on through the region. By the time we reach the 16th circle we are almost free from egoism. The condition at the stage is almost inconceivable and has rarely been attained by even the greatest of the sages. What remains when we have crossed this circle is a mere identity which is still in a gross form. We now enter the central region.

After crossing the region of heart, we enter the First or the Super-Mind of God. No word can express the condition which one feels there. The essence of the region of Heart lies there. The present form of the universe is due to the actions of that Big Mind. They are all power, no amalgamation and no light. The type of character of the calmness is very much refined and only the idea of calmness now remains. In other words, the forgetful state of calm-ness is dominant there, which is not the only

thing to be acquired. Our Anubhava-shakti develops mostly when we enter this region. It remains now on one's part to feel. From here the things come in shape and light. There is motion. Invisible motions, when multiplying together with the idea of creation increase the force downwards. The outcome are the innumerable varieties we find in the universe. It is beyond ethereal force. Air does not blow there. This is the most powerful region of God. It is the power-house for setting the Godly machinery agoing. Motionless things (appearing as invisible motion) exciting vibrations are there, having great power. It can only be felt, Divine effulgence too now vanishes, beyond which remains mere conception. Go ahead and that too is gone.

There are innumerable points and knots in each of these circles. In the ordinary course, it would require a whole life-time for going from one point to the next but for the wonderful yogic process of pranahuti.

By the time we reach the sixteenth circle we almost free from egoism. The condition here rarely been attained even by the greatest sages.

None except Kabir could have secured approach upto this stage (16th circle) apart from my Master who had attained stages far beyond the limits of human approach. After this circle, what remains in one is a mere identity, still in gross form.

327. MIRACLES: SM-75 I-108 II-26, 27, 78, 94

A Raj Yogi endowed with the power of transmission can no doubt display miracles but he never likes to do so since that will be derogatory to his real conditions.

Miracles were of no avail in promoting faith among people. It is in our best interest, to have our eyes fixed upon Reality rather than upon miracles which are undoubtedly very petty affairs and can be displayed by a person of comparatively inferior attainments and talents. Miracles are no criterion for a saint or a yogi. It is on the other hand, a deliberate fraud played by dexterous gurus upon weak and credulous people to entrap them in the fold of their gurudom. In our sanstha almost every one

possesses this capacity, but the watchful eye of the Master keeps it under control lest he might go astray on that account. He is not even aware of it, but it comes to pass through his medium when genuine need for it arises.

People are generally prone to be impressed by one who displays to them charming miracles. Though this capacity does develop automatically by the effect of practice, it can by no means be held as the criterion of yoga siddhi. Besides, a true Raja yogi would never feel inclined towards it for the purpose of display. Miracles are, however, of two kinds - one of Divine Nature and the other of the material nature. The purpose of the former is always Godly, whereas that of the latter is worldly. The former type of miracles are awakened in him who proceeds by subtleness, and they solve the problem of life that confronts us. On the other hand, those proceeding along with grossness develop miracles of the latter type which over burden the heart. If, however, one gets absorbed in the conditions of this lower attainment he, as a whole, becomes a knot, so to say, with a whirlpool inside for himself to be drowned. If the power is utilised on others they will also be dragged into the same whirlpool.

If miracle working capacity is to be developed, one may get himself attached with that part of the current which is saturated with the Mayavic condition. Mere meditation can develop miracles provided it is devoid of the thought of the divine or of Divine attainments. The bhagavat purana too gives methods for developing miracles by the process of meditation, but it concludes with the words of Lord Vishnu stating "those who want to have me through Devotion get me as well as miracles". And this is a bare fact.

In our sanstha one may hardly find, an abhyasi having unflinching faith in Master, free from subtle miracles. But the Master's hand keeps him under control not allowing him to peep right or left, lest he should go astray. He is not even conscious of them but they come to his knowledge when the nature of Divine work assigned to him demands awakening of the Hylem shadow which promotes miracles, but only of Divine nature. Suffice it to say that if one can put a man on the right path that is one of the best miracles. Moreover, practical experience thoroughly proves that

miracles are of no account at all, since they do not promote real faith in any way.

328. MIRAGE: RD-134

The world in these days is passing through a critical stage. The political situation is growing extremely intricate day by day. The economic condition has become very depressing. Moral, religious and social degradation has almost reached its final limit. An atmosphere of rivalry, unrest and insecurity prevails everywhere. Every nation looks with jealous eyes upon her neighbour and utilises all her resources in finding out means of exploiting it. The statesmen of the world, not quite ignorant of these facts, are trying every means to reach a satisfactory solution of the various problems confronting the world. But the efforts of all the organisations set up for this purpose do not appear to bring forth encouraging results on the whole. The problem of the world peace so prominent in the minds of the greatest politicians and statemen is a mere illusion or a mirage.

329. MIRE: RD-11 I-166

Those who stick to the grosser type of worship throughout their life are wading deep through the mire of ungodliness. It is extremely difficult to extricate them out from it.

Usually, one stuck in the mire is aware of nothing but the mire. Can it ever be possible that the remembrance of one who is 'dead and gone' may not bring in a similar condition some day? Do you not feel your heart merged in the love instead of being stuck in the mire? The question of mire does not therefore arise at all.

Who is it that has to create this impulse in Him? Who has got the leisure? We have fallen on our own mite and are taking pleasure in that alone. Even pain here is pleasure. It does not mean we have become saints.

330. MISSION: SM-5, 7 II-13,14

Shri Ram Chandra Mission was established at Shahjahanpur (U.P.) on 31st March, 1945, in memory and after the name of the great divine soul,

Adi Guru, Samarth Guru Shri Ram Chandraji Maharaj of Fategarh, by me as his successor, through his grace and slowly it is attracting the seekers of the Real from everywhere. I am happy that Master's grace is working in this respect and people are attracted to benefit from his grace.

The mission aims at the promulgation of the ideology set forth by the great master through this newly introduced system of Sahaj Marg, and to awaken the sleeping masses to Divine consciousness, so as to set them right on the path of progress. For the purpose, it is but essential that the old mechanical methods involving forced austerity and penances, most ill-fitted to the environments of the present-day life, must necessarily be set aside and replaced by simple and natural means. Service of highest rank i.e., the spiritual regeneration of mankind and the emancipation of the pining souls through the old yogic process of Pranahuti, is its aim. None of the workers in it including even the preceptor's has any personal motive, neither of money nor of fame and appreciation.

331. MISTAKE: II-245

All commit mistakes and it is the nature of human beings to err. My master had said to me "I shall forgive all the mistakes of others but not a single one of yours". I was no doubt, pleased that this special treatment is due to his special love.

332. MOCKERY: RD-17,20

There are perhaps only a few among the masses who have ever given any serious consideration to the problem of life. Generally, they take a narrow view of it. The only problem before them is to secure a decent living, well provided with the desired com-forts. In other words, to them the object of life is only to -achieve the greatest possible comfort and prominence in the world. If they are able to achieve it, they think their life to be a success, otherwise not. They may, however, pass on as great men, philosophers, scientists or politicians and acquire world-wide fame and riches, but their problem of life still remains unsolved. It does not really end with death, for it is only a change of form. Our next life, what-ever it may be, begins after death. The aims and objects of life conceived in terms of worldly

ends are almost meaningless. To practise devotion to please God in order to secure worldly comforts or gains is but mockery.

353. MODERATION: R D-46, 47 Ī-52,53

One of the essentials in the making of a man engaged in spiritual pursuit is moderation. It is a very wide term and covers every phase of human activity. It means perfect balance in all senses and faculties; nothing more or less than what is naturally required at the time for any specific purpose without its slightest impression on the mind. Generally, today, we find moderation disturbed in almost all cases. The reason mainly is that we attach undue importance to whatever thing comes to our view and we strengthen it by the force of our thought with the result that it grows stronger over all others. We cultivate this habit and apply it to different things with varying intensity. The result that follows is nothing but disturbance and mental conflict and it is the root cause of all our troubles and miseries. Realisation is not possible unless perfect moderation and balance is restored. It corresponds closely with the very real thing which existed at the time of creation, when everything was in a perfectly balanced state. Now after the lapse of time, degeneration crept in. Our senses and faculties lost the balance and everything went into disorder. What we have to do now is to control our senses and faculties in order to restore moderation in them. To cultivate moderation we have to pay special attention to external ways of life too, eg., gentle and polite language, courteous dealing, sympathy and love with fellow beings, reverence to elders, unvengeful nature and so on. These habits are greatly helpful in our making. Moderation is a characteristic of nature. If we gain complete moderation. We are in a way in conformity with nature and it is the very essence of spirituality.

It does not pertain only to the mending of our external ways of living so as to make them agreeable to others, but it is something which covers the entire sphere of our mental and physical activities. In the opinion of our revered Master, a person cannot be said to have even stepped into the field of spirituality, though he might have secured high attainments, if he lacks moderation in any respect. Moderation really means that we have

entered the sphere where our restless tendencies have subsided to a great extent. Whatever remains of it then relates, however, to the condition of the region we are wandering in.

334. MOHA: II-89, 90

What is really essential for the pursuit is the subjugation of the feelings of maya - moha or physical attachment. But hatred or repulsion is the very opposite of love, and attachment also belongs to the very same category or, more appropriately, is the other extremity of the same thing. Thus, the replacement of attachment by its opposite, the repulsion or hatred, is absurd and by doing so one can never be free from the feelings of Maya-Moha. Its right replacement can only be duty, which is free from both attraction and repulsion. Hence there is nothing wrong if one treats father as father, mother as mother, and son as son looking to the due discharge of duty towards them. He shall be free from both the feelings. This is in fact what it really ought to be.

335. MOKSHA: I-224

Moksha is commonly presumed to be the final point of most religious pursuits. But moksha may be represented in two ways as salvation and as liberation. Salvation refers to a state of temporary pause in the normal routine of birth and death. This temporary suspension of the normal routine may, in different cases, extend to different lengths of time accordingly to one's attainment. During that period the soul enjoys freedom from rebirth. But after the expiry of the period, it returns again into the world to assume a material form. But in the case of liberation, when once it has been achieved there remains no possibility of the soul's return to the material form. Liberation is literally the end of the routine of births and rebirths.

336. MOMENTUM: Inf 40

The Momentum of all creative activities was clockwise, if it now be turned anti-clockwise the universe will begin to dissolve. The sun and the moon

will begin to lose their light and the span of the earth's existence will be reduced.

337. MONOPOLY: SM-79 RD-55

In order to ensure monopoly of their profession they (gurus) 'declare that none but one belonging to the privileged class has the right of being a guru, whether he may be a sanyasi or a house-holder. They claim to be world teachers of religion by right of birth irrespective of their capabilities and worth. Sanyasins too, you will find these days in multitudes, posing as mahatmas and professing to be Jagat gurus-teachers of world. Is it not a pity to find such professional imposters, who are a shame to the nation and religion, roaming about with complete impunity to cheat and defraud ignorant people, in order to serve their own selfish ends.

It is high time for masses to open their eyes and see what has been wrought by such persons. Gurudom as the monopoly of a privileged class is an absurdity, propagated by the professional gurus to safeguard their personal interests.

338. MORTAL: A-121

I was sleeping at noon. I felt that I abided in some extremely subtle cover, and near at hand my heart was reciting a Ghazal and the thought of Mahatma was taking hold of the mind. The first line of Ghazal had not fully penetrated into my thought when somebody awakened me. The meaning of the first line was that for mortal man just two yards of land are sufficient.

339. MOTIVE: I-161

Regarding your question as to what you shall get by this kind of life, I may say that the question of getting arises only when there is a motive at the bottom. But when the heart itself is no longer ours the question of motive does not arise at all. What will you get then? Only that which is really yours. You had certainly a life prior to this one, and your coming into this life is the result of that. Now if you want to have your past life

again, it is impossible. The worry for the next one should not also be there since you have surrendered your mind and heart to another, as you say.

340. MOULDING: II-18,19

Our present moral and religious degradation is due mostly to our environments and to our wrong training. Proper moulding of mind is altogether neglected in all phases of education and training. The plainness and simplicity of Nature is itself a veil to it. Unless we transform our vision to that extent of simplicity, we cannot have even a peep into it. In our system such a capacity begins to develop in an abhyasi by the effect of his own abhyas and the transmission from the Master, which a sensitive man can well understand. But at the same time it is also definite that such capacities are possessed only by those who are really deserving. Due to the present degeneration of man, however, the rule must needs be amended so as to offer a chance to those who, though not deserving in many ways, are yet prompted by an inner craving for realisation and are inclined to take up practice. In that case his proper moulding is also taken up by the trainer who, by the force of his own will, promotes the required talent in him as well.

341. MOVEMENT: A-29, 30, 181

When energy descended from near about centre, it worked for the creation. There were anti-clockwise movements all over. The result of this movement was that matter was formed. The movement was not less than about three lakhs per second. Had the movement not been so strong, matter would not have been formed. It formed some matter and that is the basis of all creation. There was movement and also movement in movement, causing different results. There was heavy movement. It caused some force which grew into rage ultimately. All these come into our share. Man is the epitome of the universe. Since heavy movement was there it became a force of material character. When will touches its depth, it produces a sort of irritation which one feels when one plays with it. The cause of heaviness is unbalanced movement.

Really revolution is the basis of all improvement. Movement gives growth, and growth stops movement.

342. MUMUKSHU: RD-128

This is the last of the four sadhanas. Little remains now to be accomplished when a man comes to this stage except to develop close association with absolute reality or actual merging in the state of non-entity. It is the practical phase of realization and could be achieved after earnest practice of the elementary sadhanas under the old system of yoga.

343. MYSTERIOUS: SM-85 R Y-48

Some sceptics may say that it is after all due to the person, who wanted to change himself, and Master or Guru was the cause merely for name's sake. If lord Krishna had such power, why did he not change the heart of Duryodhana instead of bringing about the battles of Kurukshetra? They may also quote many stories wherein some body taking a worth-less person or even a lifeless object as a guide has become a great saint. But this does not hinder us in trying to find our Reality because God's ways are mysterious. Some are deluded by their own thinking and some are illumined by the Divine Grace.

Mysterious are the ways of God, as they say, because the mystery behind the scene is hidden from them. Naked form of God appears only to those who really go swimming in the waves and reach near about the centre.

344. NATURE: Inf. 36, 37 I-21, 25, 115, 116 II-186, 187

The powers of creation and destruction are both present in Nature. Wherever the power of creation exists there also exists the power of destruction along with it. There is something like a dot or a grain in the centre of the first knot. In our spiritual pursuit we take up this very point or dot, from which as from a nucleus thin fibres shoot out forming a sort of cobweb. We merge ourselves into this point or nucleus to emerge forth into the state of identity. It has a ring or circle round it, but it is not so powerful as to prevent anyone from probing into it. This ring possesses all the destructive properties and can create a state of destruction within

its own range; that is, it can be used in making or marring any of the material objects of the world. The ordinary process for applying such destructive elements is to draw them by the will-force and to locate them on the particular spot to effect the desired results. It is possible to cast the force of the ring upon some distant part with the result that it may be reduced to ashes. But if it is used for some good purpose, it can create a state of light like that which Moses saw at the Mountain. In this way, both good and bad results can be brought about by it. But as a yogi always aims at the good, he never uses it for adverse results save in specially ordained circumstances. Similar is the case with all the following knots.

Nature is an open book. But we have inverted our vision to such an extent that we never look to it. To put it crudely, it can be said that our skull has become topsy-turvy. Nature's stern eye is now directed towards the degradation with full force, and what may come to pass in the near future may be quite beyond common conception. As a rule Nature never interferes with the working of one whom it has endowed with its powers to act in accordance with the need of the time. Whatever working in this connection lies to my charge is all tempered with Nature's Kindest grace in subjecting me completely to my Master's will and command. Nature, with her hand outstretched, eager today to take you in her lap. Divine grace is flowing with full force. Such a time as it is today may not be repeated again of during the course thousands of years.

345. NATURE'S PRODIGY: RY-xi

Mahatma Samarth Guru Sri Rama Chandraj (Lalaji) of a high calibre and spiritual dignity. devoted every moment of his life to the uplift of humanity; and after serving the masses for about 36 years left his material form at the age of 58 on 14th August, 1931. He was really a Nature's, prodigy. The work which he did during his life time is beyond conception. Posterity will know his merits in due course.

The thing will soon come to light and the world will remember him ever after. He was one with Nature.

346. NAUGHT: Inf. 41

The border ring round the centre does not allow anyone to cross it over. Yet if there be one so highly specialised as to be capable of forcing a low second into it, he can bring the entire existence to naught if by the force of his will he fixes round the ring a living thought of ending the universe and diverts its flow towards the central region. It will then combine with the central energy, creating vibrations which when expanded will force its descent downwards. Now the greater the force generated the stronger will be its action. Another method for it would be to reverse the downward flow of powers towards the centre by the force of the will. By doing so the momentum itself will turn anti Clock-wise, and the effect of the will shall quicken the process. On the other hand, if he only locates his will on the ring round the centre, then it will come into effect slowly.

347. NEARNESS: T C-19,30

The remembrance brings a lover close to the beloved. There is no limit to this closeness. The greater the love or affinity, the more does one advance towards him. This relationship comes to us by inheritance. Now it is upto us to develop it so far as to secure utmost nearness to Him. The divine help does come, no doubt, but only when the supreme is convinced of the devotee's earnestness of purpose. When the reaction creates a stir in the Infinite that indicates he has condensed his thought in the Great Being. This brings to our view the example of the lover and the Beloved and it means the distance between the devotee and the Lord is reduced, and the idea of remoteness begins to fade away. Our nearness goes on increasing upto the final limit where the very feeling of aloofness, having merged in the Reality becomes completely extinct and assumes the form of the latent Motion that existed at the time of creation. In this way our merging in the state becomes permanent and lasting. Our swimming in the Infinite Ocean now starts, which brings us to the real life which comprises the influences of the ocean we are now swimming in.

348. NECTAR: RD-16

What we must strive for in order to secure absolute freedom from bondage is to become the lightest and the finest, closely corresponding with the Godly attributes and securing complete similarity with Him. The nectar of real life is for him and him alone who brings himself upto the standard required for the purpose.

349. NEGATION: I-18,19,23,120 II-66,69,70,204, 220,254,256

Negation is really nothing but nullifying the energy which had contributed to the formation of the solid form or the positive phase. The positiveness is lost, and a state of uniformity is introduced which establishes a closer contact with the Real. One is then neither positive nor negative but beyond both. Creation of a spirit of negation is sufficient to absolve the very being of Man. Negation means giving up or becoming poor and destitute of all which constituted one's apparent being i.e., Materiality. Without negation no unfoldment of knots and no expansion can ever be possible.

How may it be possible for an abhyasi to advance upto negation and even beyond that? It may be in the first place, by the kind grace of the Master who might himself have attained that state. But, for that, the abhyasi must develop in himself intense love and devotion which might induce the Master to bestow his grace.

One of the essential things necessary for the achievement of negation is the growth of intense craving amounting to restless impatience, combined with sincere love and devotion. I induce everyone to try for the nullification of self, but they do not care to take into view even its elementary steps, and I have to put up with it. I must assert that God alone is the giver of negation and of all higher approaches beyond that. A permanent stay in the condition of self-surrender leads to the beginning of the state of negation.

A thing when observed continuously begins to fade away from sight and only its reflection remains which too finally disappears. The reason is that matter possesses the capacity of seeing matter alone. The capacity to see beyond lies only in the final power which is beyond it. This goes on

further in the same way till the very power of seeing gets extinct. But still something remains even beyond it which comes up in the form of consciousness. Further on this too becomes extinct and even the feeling of existence fades away. That which follows then is the state of negation - the very Reality itself. In fact, it is very difficult to understand it unless one actually reaches the point, nay rather he is sub-merged in that state. But even this negation is something existent for if it is not why do we call it so? Proceed on further still.

It is and shall ever be and therefore space is eternal. Why not then worship space instead. There is definitely a hint about it in Rig Veda but the mystery remains unsolved and unclear for want of precise clarification. If one develops within him the state of Akasa, he has then reached the highest point which corresponds to the final state of Negation which everyone must duly aspire for. The solution is no doubt wonderful and at the same time perfectly correct too.

My general condition seems to be just like that of water. What to say of intoxication, not even the after effect is left. In water at least waves are caused by the wind, but here even movement is not felt at the time of performing worldly and official duties. Senses and faculties remain sitting quietly in their respective spheres and due to their good commission, the tasks are completed. The condition of faculties and senses is such as if death may have occurred of somebody. I do not even feel that I ever got the education of Divine Knowledge. In short, I have become a total negative. Whatever blessing there was is now with Him.

Negation is not the final end and even this is not our ultimate goal, which is far far beyond Bhuma or the ultimate.

While in a state of non-being if one does not bear any reflection of that condition, then it can be taken as the perfection of the state of negation. But they may be beyond common understanding of even the greatest saints.

My experience has brought me to the conclusion that the light transmission from the stateless condition amounting to negation can produce marvellous effect on the abhyasi.

If we want to secure our return to the origin after dissolving our existence, we have necessarily to make ourselves negative. Feeling of withdrawal of power means something akin to nothingness.

Our last approach is when structure falls off, and one feels oneself nowhere while in the state of perfect negation.

Such is the state of complete negation which we have finally to attain and where the cry of Aham or 'I' will be quite out of tune.

A person who is in the state of negation should automatically become sorrowful when he sees the sorrow of others, and delighted by seeing the delight of others, but this should be only superficial, and afterwards he should revert again to his "as he is" condition. Reality is found only in negation.

350. NEGLIGENCE: I-182,183 R D-41, 42

A most common excuse advanced by certain people today is that they are too busy to devote any time to meditation or similar other practices. "But the busiest man has the greatest leisure" is a well-known saying. A man has more time at his disposal than there is work for him to do. Their complaint of the scarcity of time is due only to its wrong adjustment. If we utilise our time to the best advantage, we shall never have cause to complain that it is short or scarce. There are others who are a bit frank to admit that it is not for want of time that they remain away from devotional duties but for their habitual negligence and sluggishness which they cannot overcome. To them I would say that they are probably never negligent or sluggish in their trade or profession which they attend to with full zeal in spite of all personal inconveniences and even illness, only because some monetary gain or profit is in view. Their longing for the material gain turns them unmindful of their inconvenience or illness.

Negligence, being a poison to the pursuit, must be avoided at all cost. If Master's greatness is established upon the mind, and one keeps himself closely connected with him, negligence can possibly never creep in. If, however, one feels himself short of the mark in that respect he can resort to prayer. These things in fact constitute the elementary steps on the path of mergence.

351. NISHKAMA KARMA: II-85,97,99,85

Great stress is laid in the Gita upon Nishka ma Karma or desireless action. One may go on saying like that for ever, still it may never crop up within him unless he adopts the means and practices for its achievement. This is in fact a kind of layavastha (state or merging) without which the vision of virat, as displayed to Arjuna, could never be possible, though proper capacity and advanced insight on the part of the Abhyasi are also essential for the purpose.

When this craving is satisfied, we also become unknown to ourselves. We thus enter a state of oblivion where self is totally forgotten, and the consciousness of the body or the soul is all gone. The impressions of existence which encumber the heart are all washed away. One cannot imagine what he is or what others are. The tie of relationship is broken, and he does not feel himself connected with anybody. In short, he loses his very entity. He does things which have no impression upon him. The formation of samskaras stops and he is free from their effect. He thus acquires the state of Nishkam Karma. Duty for duty's sake is without doubt 'Nishkam Karma' (selfless actions) and to realize our goal of life is our bounden duty. At this state one attains an almost balanced state similar to that which prevailed before the creation came into existence. His heart is quite calm and mind disciplined. He is so much absorbed in Brahm that he does not like to part with it even for a moment. So, he can no longer meditate either on God or on himself.

If, however, he attempts to meditate for a while, breathlessness will follow, since he is swimming in the sphere where there is no density. At this, stage they say self is realised; but that is a wrong impression because

there one knows what he is, and this is what they lay so much stress upon. At this stage, the cells of the body begin to get trans-formed into energy and then finally into its ultimate. There is no charm, no attraction and no Anandam (in the popular sense of the word). It is a tasteless state, unchanging and constant.

352. NISHKAM UPASANA: RD-22

The theory of 'Nishkam Upasana' (desireless devotion) as laid down in the Gita emphasises upon us to practice devotion without keeping in view any specific purpose. It really means that we should practice devotion without our eyes being fixed upon any worldly object or without caring for the satisfaction of our desires. It does not stop us from fixing our mind upon the goal of life which is absolutely essential for those on the march. The goal of life means nothing but the point we have finally to arrive at. It is, in other words, the reminiscence of our homeland or the primeval state of our present solid existence, which we have finally to return to. It is only the idea of destination which we keep alive in our minds and for that we practise devotion only as duty.

353. NON-BEING: I-23

Even after negation has been achieved, there yet remains much to cover, for which even millions of years might be too short, It is very difficult to determine exactly what and where the end may be. People may not be inclined to accept this statement. They might say that since I represent non-being as real Being, it is all in vain and void. They may be would be if somehow a process is known by which man, abandoning his animal qualities, becomes man in the real sense. When I looked all around in myself as well as in creation, I saw two dynamos - one, the dynamo of individual creation, and the other the dynamo of universal creation. I have left the second dynamo untouched at present as I know that only the special personality has the power to make use of it. There is also the fear that every ordinary Mahatma cannot even think of this. There are two or three persons in our Mission at present who can use it. But I do not want

to give them any clue in this matter as I have to give them special power to stay there, lest this life should become merged with that.

Now I take up the dynamo of individual creation. I have been able to solve this by my Master's grace. He has given a solution which is very good; and whatever I have thought over it is also correct. My Master has also accepted it. There is no danger in this solution. It is a very effective tool. The experimenter has to be very alert. I have taken up two cases for observation. But it is to be seen whether only one experiment is enough for the life time, or they have to be repeated several times after a certain interval. Those to whom I have transmitted are showing signs of change, but what sort of change it would be can be found out only when the thing is in view. This process can be called as the 'nuclear method'.

357. OBLIGATION: A-44, 45, TC-46, 47

Excess of loathing in mood. I deem myself to be insignificant. There is so much lethargy and disinterestedness in the mind that even pooja (meditation) is performed with indifference and in name only. It is due to this state that there of is an excess aversion, and adverse effect on the mood. From within there is an urge for work, but lethargy proves to be a hindrance. I disclose my inner feelings to you as my human obligation.

The external help for Bhoga comes in the form of suffering caused by the wrongs done by others, against which the people generally poison their thought on account of their own ignorance. This is very improper because this having helped the process of purification, has in fact, put you under a sense of obligation. When this is the case, the work done through an external agency, may it be any, has in other words rendered the function of a true friend. This may seem to be an uncommon approach since this basic philosophy was never taken into account before, for the reason it came out simply in the form of an advice to take everything as coming from the Lord so that the feelings of resentment may not arise and one may not lose the nobleness of character. Thus, it is now quite evident that anything that comes to us is for our ultimate good, may it be from

any medium, must fill our heart with delight and promote in us a sense of gratitude.

358. ONENESS: R Y-10

When you realise yourself to become one with that state (centre) you have realised the true Reality. There you swim and swim. No body knows its end. When this thing comes to you, you feel everywhere plain-ness, simplicity and calmness. When you begin to live in that state without break even these three things seem to be lost. That means you have no impression of even these things in you. Oneness is regining now. This is the thing we get by elementary practice. See the efficiency of the system and put yourself to work.

359. PAIN OR RESTLESSNESS: I-3-5 RD-43, 44 II-30,31,38

Special stress has been laid upon that the abhyasi must cultivate an intense craving amounting to restless eagerness or pinching impatience for the realisation of the goal. It is this feeling of pain or restlessness, as one might call it, which one has to develop in order to ensure easy success. Pain or unrest is for those who have their eyes fixed upon the Divine, while peace and tranquillity are meant for those who want to partake of the delight of intoxication, so to say. The latter is, however, not so very difficult to achieve while the attainment of the former is not of course a child's play. Many a man must have had a taste of the condition of peace. Let us now taste the former for a spark of which one might be ready to forego a thousand states of peace and calmness. This is in fact the foundation of the entire structure which brings forth rare personalities into the world.

Impatience or constant restlessness to reach the goal in the shortest possible time is, thus, by far the most important factor which contributes to our speedy success. We must not rest even for a while till we have gained the real object, the eternal peace and calmness. Intense longing for an object naturally creates restlessness for it and we have no peace till we achieve the desired object. It is there-fore a very essential thing and must be cultivated by whatever means possible. Thus, for gaining the eternal

peace we cultivate within us restlessness and impatience at the preliminary stage. It may look strange at the very face of it when I ask you to cultivate the very thing, we want to do away with but it is the only way to achieve sure and speedy success. The restlessness thus created is temporary and different in character from the ordinary Rest-less condition of the mind. It is finer and more pleasant. It creates an inlet in our heart for the divine current to flow in and smoothen our passage to the kingdom of God. Desperate efforts caused by extreme impatience to reach the goal at once, will quicken our steps on the path of realisation and ensure easy success in the least possible time. That is the easiest and the most efficient means of speedy success.

I had that pain-longing craving or restlessness, so dear to my heart that for it I could sacrifice even thousands of lives of mine. I wish to have the same pain created in me again, which no joy or bliss can ever match. It had no parallel and for it one might be induced to forego even the bliss of paradise. My entire structure was built up in that way. For this reason, I eagerly wish this pain to be created in you all which shall be a source of satisfaction to me as well. Does it not thus become a part of your duty to see that I am satisfied in this respect? If one has got even an iota of devotion in him, he will feel naturally induced to take up what may promise me peace and consolation, after all my life's toil and unrest. It is one of the primary duties of a sadhaka. People hanker after peace; so how can they be induced to take up restless longing for the realisation of the object? I may assure you that the charms of this restlessness are far greater than peace. When restlessness reaches the climax, it marks the beginning of peace.

360. PANCH AGNI VIDYA (WISDOM OF FIVE FIRES): Inf .14,15

The five elements viz., Earth, Fire, Water, Air and Akash (space) are closely related with the five points of the pind-desh (the material sphere) which are located in the human body in the region of the chest. Mastery over these points means command over the Fires (powers) of the elements related with them. All the material forces are directly or indirectly connected with the power of the elements. Thus, a yogi, having gained

mastery over these five points, secures command over the elements and can utilise their power for every genuine purpose.

361. PARABRAHMANDA: II-208

My experience reveals to me that after the Parabrahmanda-Mandal there are three more regions for which I have put down namas in Persian, in accordance with the condition of each. After that there are innumerable points, each having its own specific condition. I usually take up these points one by one.

362. PARALLELISM: SM-24,25,38-40

The only thing in existence, before creation came into existence, was Divinity in the original state and everything in essence form was merged in it. The process of manifestation started with the kshob which stirred up a churning movement in the sphere of the Latent Motion. Activity revived and with it the force got enlivened and started its action towards manifestation. This line of action though in perfect consonance with Divinity appeared in its outer aspects to be somewhat different from it since it had taken another course aiming at manifestation. It may for that reason be denoted as the 'Line of Humanity', because of its close association with the formation of man.

Both, the lines are now in action - the Divinity and the Humanity, running side by side, parallel to each other. But since creation was the primary object at the root, the line of Humanity began to acquire predominance and everything, including man began to assume a tangible form though the subtlest at this stage. In other words, the line of humanity became the base of the entire structure. But its action remained subject to the dormant actions of the line of Divinity, which ran along parallel to it. So the proper working of the force went on bringing out forms and shapes. As a matter of fact humanity could never have worked so well, unless it had proceeded along in conjunction with Divinity. In short humanity set itself conjointly with Divinity, running parallel to it.

The actions went on multiplying and man along with everything else began to assume grosser and grosser form. Everything in the composition of man falls under the class of humanity with the Divinity at the root of all and everything. It is for this reason that they say that God is within man and the same view is held by almost all religionists. Thus, our ultimate purpose can be served only when we keep pace with Divinity and link it with our line of Humanity. Now since both have come down from the one great Gods - the Absolute, humanity too, like Divinity, was in purest state. The force of activity in it was but nominal at the time or it was so to say in a sleepy state. The Jerks caused by actions and counteractions began to stir up a sort of wakefulness and variations and contradictions began to come to view. Heat and cold made their diverse ways promoting formations. All these things entered into the composition of man and he became a conglomeration of all things in existence. All that we can have now to do is to bring them again in existence into their original state or in other words to restore them to a state of poise and tranquility, so as to keep up its link with Divinity. The only way to accomplish it is by introducing into them proper moderation and we do the same in Sahaj Marg.

The routine practice of meditation really aims to removing immoderation therefrom by the action of our will so as to keep up the balance. Thus the humanity in us begins to get transformed into Divinity. That is in fact the exact sense conveyed by the term Divinisation of Man. This is the secret of Nature which I have exposed herein, in order to bring people to a full understanding of the real meaning of complete Divinisation of man. This having been done, the parallelity disappears and both -Divinity and Humanity become almost one. Humanity, however, can never become totally extinct so long as one has his body with him. Thus, by the effect of meditation under the system of Sahaj Marg, we go on reducing the intensity of the force of working along the line of humanity, Divinity thus begins to gain ground, and parallelity begins to diminish. In other words, humanity begins to get charged with the force of Divinity, which in course of time begins to prevail all over. When the conditions get settled fully the

parallelity is gone and humanity along with its force of creation is reduced to insignificance. In this way, God being infinite, man at that highest level of approach too, is likewise within universe seemed to be contained within self. Anything then that strikes anywhere in the universe, causes an echo in his heart. Everything within nature is then in his knowledge and perception.

363. PARTICLES: A-130,166,176 I-154,155

The particles of the body are being continuously made and unmade. New particles are being continuously made. When we foment them with the warmth of love the particles begin taking the effect thereof and transform. The time may come when our entire being thus gets transformed. That is in the real sense the transformation or a complete change over. The new particles which have replaced the old ones, being charged with the effect of love, are definitely better and superior. But with it the idea of being must also be washed off from the mind. This, is a bit difficult to understand or explain, is not so difficult to achieve and acquire. So when we negate ourselves, the ground becomes favourable for the progressive growth of the plant.

I have faith in Guru Maharaj alone. When He wills, the same will be done. One night, before the attack of cholera, I was softening, with tears, the stony mansion of the heart on the demise of the Master. There was excessive restlessness and the eyes were closed when I felt all of a sudden that the image of the Master existed in every particle of the body. There was not even a single particle in which the Guru was not present. That condition was felt for many days off and on.

Master gave a transmission which created such an echo in all the particles of the entire body as if birds were inside, and it seemed as if each and every particle of the body was being gulped by somebody.

364. PASSIONS: A-28, 29, 44, 157, I-22

There is nothing so important for a man as passion. Passions have been related in different ways in the scriptures of all religions. The true picture

is something else. The first jerk of energy was passion. It was pregnant with all the forces required for creation. It came from the highest intelligence because that was the component factor to give moment to the will of God. It also came to our share, but its beauty was lost because "I" viewed it from different angles. The centre of the highest intelligence and of passion is the same. It cannot be annihilated in any way or by any method, because it excites into action that which is necessary for man. Man cannot enter into the spiritual life unless he is moved with force towards it.

If passions are made extinct, intelligence will altogether be lost. The reason is that passions create impulse, and impulse creates intelligence. They are, therefore, only to be regulated. In other words the animal passion is to be transformed into human passions.

Evil passion is being experienced. But its condition is mostly like that of electricity let loose in space running along with its atoms, i.e., presume for a moment that a current of sensuousness is running inside the body but it does not touch me. When passions overpower the thought is involved in them most of the time, and the condition is animal like. Thought was never involved in them for so long. Due to this there is such pain as if thorns are laid down for somebody, and he is perforce made to walk over them. If this very condition prevails upon me I do not know into what region of depravity I shall go down. There seems to be a sort of mist in the region of the heart which is cleared by prayer, but comes back again. A sensation is felt in the navel. I do not know whether any point of sensuousness has been ignited, or my evil actions of the past have overpowered me.

365. PATH: RD-90 I-60-63, 159

The great teachers have always been actively speculating to devise means and methods of higher approach, though the solution is quite at hand. Really the path nearest to yourself is the path nearest to God. My revered Master, Mahatma Ram Chandraj Maharaj of Fatehgarh, has rendered

wonderful service to humanity in this respect by providing the easiest means of gaining the object of life.

You can bring others on the path by your prayer, devotion and pious thoughts. When the proper time comes all these people will come to the right path by and by. Emotions and samskaras of everybody are different and, accordingly there is a separate time for each one.

The system followed in the Mission is known as Sahaj Marg or the Natural path.

If we go on pursuing our practice of sadhana without having the final aim in view, our position will be that of a traveller who travels on without any idea of destination. The spiritual path can be discovered only when one keeps the destination in view. Now what is it that keeps us firm on the path? Which is that power that pushes us onwards and helps and guides us through?

It is our mind - manas - and mind alone, which is so often considered to be wicked and mean. Of course, we ourselves have spoilt its habits by making it over-active, indecisive and vacillating; -otherwise it is the best, the only and the most useful instrument in us which alone can communicate to us the Divine commands and all the subtle experiences of higher planes. In its spoilt state it, no doubt leads us to hallucinations which are most often misunderstood as stages of advancement. But if the mind is brought to its purified state, it can never mislead one on this way.

Will, faith and confidence are the elementary factors which contribute to an easy success on the path of realisation. It is quite essential to have in our mind a clear and definite conception of the final goal. We have to select the right path leading directly to the final goal for which we aspire. It is, therefore, absolutely necessary at the very outset to try every possible means to judge that the path you have adopted for realisation is really the right one. We must be thoroughly considerate in judging the merits of a thing, applying all possible means at our disposal. When we are finally convinced of the merits of the thing, we may stick to it with faith and constancy. Faith thus reposed shall be genuine and lasting while faith

promoted by inducement offered by outwardly attractive features and display of pretty materialistic achievements is no faith at all but may rightly be termed as persuasion. It has no stable foundation to rest upon and disappears under adverse circumstances.

366. PEACE: SM-8 Inf. 21-12, 95, 96 II-31, 32, A-27, 28

World peace is the crying need of the day and those at the top are trying hard for bringing it about. But the means adopted for the purpose do not so far seem to promise fruitful results. The efforts for the establishment of world peace do not seem to be very effective only for the reason that they are merely external, touching only the fringes of the problem. As a matter of fact, world peace can never be possible unless we take into account the inner state of the individual mind; world peace is directly related with individual peace, for which the individual mind is to be brought up to the required level. If the individual mind is brought to a state of rest and peace, everything in the world will then appear to him in the same colour. It is, therefore, essential to find out means for developing within every individual a state of peace and contentment. Thus, all that we have to do for the attainment of world peace is to mould the mental tendencies of the people individually. That means the proper regulation of mind so as to introduce into it a state of moderation. That is the only way for bringing peace into the world.

It is, therefore essential for all of us to develop peace of mind within our individual self. But that being exclusively the scope of spirituality, one must necessarily resort to spiritual means for the purpose.

Having been acquainted with momentum and undergone its pleasing effect to a great extent, the thought of search for peace began to creep up in our mind by itself. When we started the search, our attention was transfixed upon calmness which we understood, to be somewhat more pleasant. But so far, we know not what it actually was nor had we any taste of it. Experience promoted our understanding and we began to feel that it is undoubtedly something worth achieving, though we had not experienced it as yet. This is what may be presumed as the preliminary

level of inane or knowledge. People, may, however, call this understanding as true knowledge but actually it amounts only to recognition that there is a state known as peace or tranquillity. This is generally the level of a common man where he gets enlisted as jnani (gnostic) merely for the reason of knowing so much.

Many a man must have had a taste of the condition of peace. In fact, the actual state of real peace is beyond comprehension. It admits no contradiction. It is literally neither peace nor restlessness, neither union nor separation, neither bliss nor otherwise. It is, after all, that for which we had developed pain. It may however be roughly denoted - not quite appropriately - as the "Peace of Peace - or the essence of Peace", "when pain passes the limits of intensity it becomes its own cure". May you all have a taste of that pain. It is not however difficult to cultivate. Only a firm will and an undivided attention towards it is all that is required for the purpose. Then that you seek for, will be found quite close to you, rather with you, nay, you might yourself be that which you seek for. For that there must be burning in the heart, which might burn down the weeds and bushes on the path.

People used to come to my Master for. Realisation. Now most of the persons who come 'to me want only peace. Time has brought such a change. Restlessness is prevailing everywhere. Everybody is hungry for peace. Most of the people coming to me seem to be eager to have peace; so, in compliance with their wishes I do transmit to them accordingly. I am thus compelled to give them doses of peace, withholding the pursuance of the real objective which is thus considerably delayed. I cannot, therefore, go on freely with their spiritual training on strictly spiritual lines. But the difficulty is that nobody knows what peace is. If one who worships God daily is somehow not able to worship one day in the morning, he feels restless, and when he does its satisfaction is there. People think satisfaction is peace, so they are not peaceful, but only satisfied. Actually, restlessness comes from peace or rest which burrows its way to Divinity. Peace is the substance we want and restlessness is the

instrument we use. What we gain from restlessness is peace. Restlessness gives you advancement to Divinity.

The state of peace is dormant, while the state of satisfaction is active. Peace at the ultimate state becomes non-peace, and satisfaction at its ultimate state becomes gross and heavy. Peace touches the silent aspect of God, while satisfaction touches the active part of God. Activity should be there if you want to come at real peace. Satisfaction is the production of man, whereas peace is the production of God.

People are hankering for peace. They know what is before peace, but they do not try to know what is after peace. Non-peace is the real peace, and is nearer to Divinity. After peace is Reality so loving and embracing.

367. PENANCE: I-37 RD-33,34 A-71,72

Referring to domestic troubles and miseries of a worldly life my Master used to say. "Our home is the training ground of patience and endurance. To endure calmly the adversities of a household life is for us the greatest penance which is the noblest of all other forms of penance. What we have, therefore, to do under the circumstances is not to give away to the feeling of anger or grief but to assume an unquestioning attitude thinking that we ourselves are in the wrong for which we have to forbear with a cool mind. Solitary life in a forest and aloofness from all worldly concerns may be, to some, the means of cultivating patience and forbearance but to us, the taunts and rebukes of our friends and relations is the greatest penance and the surest means of success. In fact, to put up coolly with miseries and troubles contributes much to our betterment, hence they are valuable assets to our progress. It is only by their wrong use that we spoil their effect and thus get deprived of their best advantages.

It is good to be tormented. Home is the school for tolerance and meekness. According to one way of thinking, patience in such things is considered to be penance, and is superior to other kinds of penances. So, instead of sorrow and resentment one should resort to 'gairot' (a feeling that a person himself is at fault, although he is not really at fault). Repentance is that emotion when one, being abused and chided by others, feels as if one

himself is at fault, and then one has to resort to patience. For others, jungles, seclusion and solitude are the ways of achieving patience, endurance, and freedom from the turmoil's of the world, while for us the scoldings, taunts and scoffs of the family members, friends and worldly persons are true penance. God willing submissiveness and surrender also shall follow.

"It is good to be put to worries. The home is the training centre for submission and endurance. To put up patiently with the day-to-day events of life is the highest form of penance and sacrifice. So, instead of anger and resentment, one must cultivate in himself a meek temperament. For others, aloofness, solitude and dissociation might be the means for cultivating contentment endurance and freedom from the entanglements of life, whereas for us, to put up with the taunts and rebukes of the family, friends and society is the greatest form of penance and sacrifice".

368. PENDULAM: I-38

The mind is like the pendulum of a clock. The clock goes on alright so long as the movement of the pendulum is regulated. If it is disturbed the clock is out of order. Similarly for this human clock it is necessary that the movement of the mind be well regulated and adjusted.

369. PERFECTION: A-32, 33, 144 TC-53 RD-107 I-164

While I was on my way to court, I felt that the world is a playground of Nature in which every-body is longing for perfection but, having forgotten that his real self is performing worldly acts. Perfection might have been taken as a subject for debate by saints. But to my mind it is very simple. In that condition man remains almost perfectly balanced, and the mundane world and the brighter world go parallel to each other. He feels no difference between this world and the brighter world. If the spiritual side is perfect, and the worldly imperfect, I would call it crippled perfection. Man must try to become a perfect human being, not God. We have come here not to spoil god's creation but to retain it in the Divine order.

Weakness, passions and emotions are imperfection only. There is no trace of waves and passions in perfection.

It is certain that an abhyasi shall definitely attain perfection if he has devotion in him, and has by some good chance got a guide who is permanently settled in the infinite and keeps alive the remembrance of the home-land in the heart of the abhyasi.

370. PHILOSOPHY: R Y-4 SM-1

Philosophy is a subject not based on reason but intuition. It starts not from 'doubt' as most of the western philosophers hold, but from 'wonder'. Generally, philosophers have attempted things before actually going into the life of practice as is commonly the case with the western philosophers. I may say that it is not certain that a philosopher being a philosopher cannot be corrupt or degraded. But there is no possibility of corruption if he had studied things by leading a practical life. Sages in India have generally attempted philosophy by first going into the life of practicality. They have opened the secrets of existing things, as far as they could do, at their level of advancement. the outcome is the six schools of philosophy in different hues. We should always attempt the expression of things when our practice or abhyas is over. This is the key point for the philosopher to note in order to achieve the accuracy of things. The spiritual discontent is rightly recognised as the starting point of philosophic endeavour in the tradition of Indian philosophy.

371. PIND-DESH: R D-130,131

The various spiritual stages acquired during the march are characterised with special power and capacity for nature's work. The lowest region known as Pind Desh comprises various sub points located within the chest. It is the centre of Panch Agni Vidya, so commonly spoken of in ancient religious literature of Hindus. When a man gains mastery over this region, he automatically develops within him an intuitional knowledge of science pertaining to matter which he can utilise any way

he likes after sufficient practice and experience. But as this achievement does not suit his purpose, so far as spirituality is concerned, under efficient system of training an aspirant is kept unmindful of all those material powers and is helped to cross over by the reflected power of the Guru, so that his attention may not be attracted by anything other than purely of spiritual nature. He is then in a position to conduct pretty godly work entrusted to him.

372. PIOUS EARNINGS: TC-50

The thing got from Nature is very pure because its basis is purity. The thing earned by man can also remain in a pure state when that is got through pure and pious means. The influence thereof will affect the nearest layers and help to purify the human web. This is the reason why sages have laid so much stress upon honest and pious earning.

373. PLACE: TC-7, 8

It has been generally advised and western culture too supports the view, that a separate place must be reserved for each type of work so that relevant thoughts conducive to the nature of the work may spring up on arriving at the place. Man possesses power which he has derived from his thought -connection with the Reality. When one resolves to do a thing, the connecting link between the thought and the work becomes intensified and one begins to draw power from the real source in accordance with the strength of his thought. When the power begins to flow in and we associate it with a particular point of time then the remembrance of the work begins to revive in our heart and we begin to feel attached to it in some way or the other. The room or place we sit in for meditation is also charged by our thought force and a feeling of sanctity begins to prevail all over there. The influence taken in by the place helps us further in the accomplishment of the task. Now it depends upon one's individual capacity to expand it as much as he can. It has been generally observed, and the sacred shrines are a living proof of it, that this influence is not exhausted with the lapse of time and even today the pilgrims and visitors get benefited by it. Not only this since the air flows through, it carries its

fragrance to the adjoining layers. Now there is contraction and expansion in each layer so the effect thus caused continues to develop and expand.

374. PLAY GROUND: I-110, 111

My heart is offered as a playground for you all, never mind whether one uses it as a recreation ground for his amusement or as a dreary waste for him to wander madly in. Let him use it in any way he likes. It is free for everyone to settle in, a place where one might see his own reflection, while another that of the Beloved.

375. PLEDGE: I-79 II-124-126

If we really peep into Nature, we find the constructive and destructive powers in the form of atoms and cells. Power areas are also there. Positive and negative cells are there giving full description of their existence. Our sages felt themselves pledged to utilise all these powers appearing mysterious, in constructive work. When we visualised, ourselves we found that man is an epitome of the universe.

The power we have got in us can also be utilised for the destructive purpose, but owing to the sacred pledge of our ancients we avoid it altogether, and we utilise the power for the transformation of man. If we really peep into the constructive side, we get side by side the destructive things as well. And neutrals are also there, which is yet to be explored by the scientists. There are so many centres in the human body whose working is both spiritual and worldly. Research is necessary to know all these things for the common good of mankind. All that I possess is for all humanity. I am bound by the sacred pledge given to my Master as guru-dakshina, to spread spirituality far and wide without any reserve or distinction. I am doing it now and will go on with it all my life. If you have really entrusted your case to me I promise my full support for your perfection provided you too do the needful.

376. PLUNGE: Inf.32, 33 I-26

We have to move further still, but now without the support of knowledge. This knowledgelessness alone termed as ignorance is now ours which in

refined state will lead us on to our Ultimate goal. Nothing else can be capable of it. All these states and conditions of identity and closeness are now over. Knowledgelessness has now developed in us, and it is but proper, for a man of knowledge shall never plunge into the ocean because he knows that the moment he does so his life shall be nowhere. That means he possesses that much of understanding. It is only our Jnanahinata or knowledgelessness that has at last launched us into the bottomless ocean. When we had plunged in our eagerness the end began to develop. Now we go on with that very thought; no boat is available because it had already sunk before we reached this place. Now there is nothing but going on and we swim on and on covering league after league. It is but certain that in the course of our voyage, now, we come across numerous ripples, folds and wrinkles, but all of them are quite silent and inactive except for a faint impression of their being. We proceed on with it till at last that impression too fades away as it finally must; and the surface becomes quite smooth without folds or wrinkles. The seven rings of central region refer to this very condition. Just as a man who has been travelling long, sometimes comes to a state in which he forgets his tiredness - an empirical point which can be verified by experience -so does our jnana hinata which has brought us to the verge of the ocean, also wears out from even thought and gets quite extinct. But we have to go on farther still. What are these seven rings. They are the concentrated essence of power which originates from the central ring upto which access is almost impossible.

As for myself I can only say that with a rent-up heart I have plunged down deep into the infinite, not knowing what to do or where to go. May He carry me wherever He likes. Everything rests upon Him alone. But as a general rule one having a plunge in must rise again above the surface once at least; and do I, but only to find myself being carried away by the silent waves, where I do not know. On and on I do go, not knowing the end.

377. POINTS: R Y-26, 27, 29, 32 I-144 II-107

There are three points (in the heart), one above, the other below and the third somewhere between the two. The upper point is denoted as 'A' and

the lower one as 'B'. You will find different seeds and vrittis whirling there. Between 'A' and 'B' there is a point which if pressed, you can have communication with the liberated souls of the brighter world after some practice of Raj-Yoga. This point is kept a secret as havoc can be wrought if it is improperly used. So, I am not disclosing it at all. Whenever you think of anything, the idea comes first in 'A'. Whatever you think repeatedly, located at point 'A' you will form your fate accordingly. At the point 'B', if you meditate that you are becoming devoid of all sensual things, the result will follow in the shortest possible time which you cannot even imagine unless you do it yourself.

The abhyasis under our system of 'Sahaj Marg' practice on these points and find remarkable improvement. If the practice is systematically done on both these points, desires will soon begin to bid farewell. The points 'A' and 'B' are not prescribed for meditation for all as they are unnecessary at the initial stage.

The heart lies in the left part of the body or near the lower part of the left lung. Measure two finger width straight to the right of the left nipple. Then proceed straight away downwards upto three finger width. This is the position of the point 'A'. Now you proceed two finger width straight away downwards from the point 'A', you will find the point 'B', just above your lowest rib (measurements to be taken with one's own fingers).

If you enter the upper region (of heart), cleaning the points 'A' and 'B' you make yourself deserving for reaching the other sort of super-conscious state which lies in this region of heart. One who thoroughly cleans the point 'B' receives, then, the happy tidings of his entry into that sort of super-conscious state that will be dealt with hereafter.

Our super-consciousness travels in this region, till we come to the point of the superior type of super-consciousness, as we call it. In the heart the upper region lies on the right side and in the forehead on the left side and the lower region on the right. Here are the points akin to those in the heart. In the portion called there is superior sort of super-consciousness. The only difference is that the ideas creeping in are finer. It is left for the

abhyasi to purify the point so that finer things may begin to region. You get purified to the same extent in this portion as you purify the points of the heart. Here the cosmos begins, which is a part of this big circle of Heart. Here people often feel the light being displayed in heavy showers. But this is not our goal. We must tear it off before we cross this big circle of Heart.

Similarly, we now come to the other part of the region, called 'D2' the upper one. Right side is the lower region. Here we find the superfine state of super-consciousness. It all depends upon the point 'B' of the heart which if purified to the core, will land you at the point 'A2' which lies in the region 'D2' A little beneath the superfine state of super-consciousness (i.e. behind the skull) where the region of Mind begins there are again two parts having the same points, but they are passed over easily to reach the farther point.

There are also certain points in the body which if merely touched with the thought-force will in a moment create the condition desired. I should like you to create within yourself the conditions

required for the application of those methods on you, else it would be a risky process at this premature stage. These methods can, with due precaution, be applied only on highly advanced Sadhakas, and in special cases only. By such method the man's originality can be regained 'in an instant. I have related all this by way of pleasantry.

378. POISON: Inf. X, X1

The responsibility for misrepresenting the facts as to drown the very sense lies on those who have made it their profession to indulge in false dealings presenting imitations for the Real. They, not taking into account its evil consequences went on recklessly engendering poison into the hearts of people. Thus, poison alone was administered in place of the nectar and spirituality was, in fact, strangled at the very outset. Undoubtedly, they ruined not only themselves but also others by their misguidance. Learned lectures, spirited sermons and manifold discourses is all the merit that attracts the minds of the people these days. As the masses were,

so did they get the leader to guide them on. They applauded him for his show of knowledge and he in his turn went on imposing more and more of his importance upon them. Thus, he came to be generally accepted as the knower of true knowledge who deserves all honour and respect. Thus, his means of livelihood were ensured safely and in a most honourable way. This is all he got as the reward of his labours.

379. POTENTIALITY: R Y-39 I-226,227

As a rule, the very idea of God brings with it the concept of highest potentiality, and we hold by it in order to develop the same potentiality within us. This is no doubt quite natural and at the same time essential too. The difference also is brought to our understanding by methods of comparison and contrast. We can never rise above self, unless we take into view something greater and more powerful which indirectly becomes the focus of our attention.

We have to find out the origin of potentiality of where does it come from. It comes from 'Tam' the last resting place of a true yogi. It is not one of the three-gunas but an expression of the condition of a stage. The liberated souls partake of it - the real thing, just described - according to their rank and state.

380. POWER: R Y-22,25,26,51 Inf.16 SM-21,22,38 A-110 I-29,30

Opening of each knot means the advent of some power or the other. The able Master of Raj yoga hammers them down to make the surface smooth. The power so caused by hammering comes in the disciple automatically. Each such spark is the result of such motion coming from above. You can reach at its highest point whenever you dissolve these things. If all things are dissolved in toto you feel yourself as calm as you must have felt a little before coming to this world for the first time. Calmness prevails all over. Simplicity abides nearby Plainness is the result.

Every particle of the human body possesses immense force and the entire universe is closely connected with it. Every point of the spinal column is full with the greatest power. But no heed has so far been paid to it. People

are all crying for Kundalini alone, hankering madly after its awakening. Every particle in the composition of the kernal (nucleus) of the various brain cells has its own powerful force which surpasses that of kundalini. But nobody has yet tried to utilise it for the good of humanity. A time has, however, to come as it must, when people will understand and realise it.

The power of atom which was utilised in the war of Mahabharat is immensely great. The powerful electric energy which a yogi must have full control over, is in abundance at this point and almost every Indian yogi did possess it to a great extent. Perhaps there might hardly be one among the ancient sages of India who might have been devoid of this great power. It is so charmingly attractive that often an abhyasi comes to a stop at it and his further progress gets arrested. Yet the condition though seemingly marvellous, is in respect of yoga but a toy for a child to play with. This power had grown abnormally great in Rishi Durvasa and it had become linked with the Rudhra sakti, the centre where the faculties of upsetting others to the extent of tears is predominant. Yet India holds saints in a great esteem that even Durvasa was accepted as the incarnation of Rudhra.

Whatever existed between thought and action was power, which is termed as 'Time'. The same power we too got into our share but in accordance with our limited capacity. Now in order to utilize this power we have to merge it in the greater power of the centre, which is all and absolute. There is nothing in the world - not even the megaton bomb of modern science - to match this great power. The modern science may not have realised its full significance, though even if it had, it would have utilised it for the destructive purpose only.

The power can, however, be brought down to the earth and utilised in the works by the exercise of strong will-power. A yogi at the highest level of ascent is, however, with it consciously or unconsciously. To my view, the science of physics cannot be taken as complete without a full knowledge of this great power which is in fact the root of all powers.

One cell is the master of one world, giving life to that part of universe and controlling it. There are as many worlds in the universe as there are cells (egg like things) about the centre. If a yogi utilizes the power which these cells contain, by splitting the energy it is composed of, the people may forget atom bomb. The splitting of the atomic energy in the modern times is not entirely a new thing hitherto quite unknown to the world.

Whatever Bliss directly descends on me is because of your extreme kindness and affection. The dredge thereof is always spreading outside through the heart, and when I meditate it is felt that Nature, within some circle, is warping with the tool of the unrest of my transmission, and this circle seems to be boundless. I experience an immense surge of power within, though it does not apply to the body.

381. POWERLESS: I-192,193

Man is powerless. The word 'Powerless' is generally applied to God, the centre, which has really no power in itself. Powerlessness includes in itself the idea of power which is there in a stagnant state, just as it is at the centre. Now the centre is known to be the source of all power. That means that the stagnant or static state, interpreted as powerlessness, is the real originator of power. To sum up in a word, energy in action is power, while in a stagnant (static) state it is powerless. Thus, we arrive at the conclusion that powerlessness is the root or the source of power or in a sense the greatest, unlimited power in itself.

If somehow one is able to stop the outer action, or in other words the outflow of power, it gets balanced and consequently becomes most effective. I want you all to acquire absorbency in that Ultimate state, stagnant at the base but active at will. But that can be possible only when one's individual mind gets properly regulated and balanced, having negated one's own will altogether. What remains in him then is nothing but 'Nothing'.

382. PRACTICE: I-13,15 II-24,28

Practices advised under Sahaj Marg are not merely formal and mechanical but have a definite object, a purpose and an end. There are two aspects of it, the one being the Abhyas and the second the Master's support through Pranahuti which accelerates the abhyasi's progress by removing complexities and obstructions on his path. The routine practice followed in our sanstha is meditation on 'heart' supposing the presence of Divine light there (as was also advised by Patanjali). The process greatly helps us in throwing out the grossness of our being that has settled round in the form of covering and assuming a state of highest subtleness. Often, some of the abhyasis complain that during their individual practice they do not have the same amount of calm-ness and absorption as they have while sitting with me. This is but natural, since their main objective is the attainment of peace and of realisation. They do not practice even for an aggregate period of one hour during a whole week. I advise only for an hour each in the morning and evening. They offer excuses saying that they do not get time, or they do not feel absorbed during meditation. This is due to lack of interest and devotion in them.

Often people put forward excuses for not being regular with their practice of meditation, saying that they are faced with worries, troubles and entanglements. They mean thereby that they can continue their practice of meditation only when they are free from all distractions.

383. PRAKRITI: SM-19 II-155

Prakriti came into existence at the time of creation through the effect of the revolving motion around the centre. The motion generated power which subsequently led to be the cause of creation. No prakriti and no universe can stand without the base. There must be a backing for the existence and that backing is God or Brahma. Existence is meaningless if it has nothing to stand upon.

384. PRALAYA: RD-28 SM-59 Inf.20

No doubt, we shall reach the point of zero in natural course at the time of Maha Pralaya, but what we strive for, is to acquire it as early as possible in order to save ourselves from the miseries of innumerable lives. Just as

Maha Pralaya or complete dissolution is essential for the return of everything to the origin, similarly for our return to the point we must bring about our Pralaya (destruction) or acquire a state of complete dissolution of all things of our making. It means we have to be free from all our belongings and assume the same naked form in which we were at the Time of creation.

When the thought of going back to the origin was stirred up in man, it became essential for him to bring activity, which had sprung up in him, into a latent state as far as it was possible. Just as the latent motion was grosser in comparison to the Absolute with which it was connected, even so he must take up something grosser for the purpose, to enable him to attain the desired ideal of Reality. This led him to the conclusion that he must create in him a form of contraction or withdrawal similar to that at the time of Pralaya. Now, self is all pervading in man just as it is the whole universe taking the universe in a collective sense. The State of Pralaya comes in when contraction begins to take place. Similar contraction in man leads to his individual pralaya. That means that he begins to proceed from his state of grossness to the real state. The contraction always starts from below and proceeds gradually upwards because of its up-ward tendency. Pralaya comes in the heart when things change and return, to the source they have come from.

385. PRANA: TC-49

The power of prana, being all pervasive, nothing is free from its influence. It is inside the feed as well as outside it. We apply the push of our thought to it. Which brings it to a state similar to that which causes spark by friction, though it is somewhat different and purer. That which springs up by our contact with Reality leads us towards the Supreme, the power below it not being capable of the job. Human imagination has no access to it. This paves our way to the infinite. Thus so much distance is covered so very easily.

386. PRANAHUTHI(Yogic Transmission):

RD-64,66,67 SM-84-87 A-176 I-60, 62, 101 I-148-151,257

It is a matter of greatest regret and pity that this age old process of yogic transmission originated and widely practised by our ancient sages has now gone into complete oblivion in the very land of its origin where today only but a few might feel inclined to believe it even. Some people try to ridicule it by misinterpreting it as nothing but mesmerism or hypnotism. The results of mesmerism or hypnotism are contrary to those of pranahuti. Here I may assure you that spiritual training for the attainment of higher stages is only possible by the process of yogic transmission and by no other means.

The reason for emphasising the importance of Pranahuti or transmission is that so far, a 'better or more effective way of progress has never been found. It is because the superior power of Master combined with self-effort redoubles the force of progress. Besides in this way the over-consciousness of self-effort remains subdued and never promotes the feeling of ahankara or pride which often comes into the followers of grosser mechanical ways. Now since times are changing, only such means as introduced by our Revered Master Mahatma Ram Chandraji shall be in vogue throughout the world.

Spiritual training for the attainment of higher stages is only possible by the process of yogic transmission and by no other means. The power of transmission is a yogic attainment of a very high order by which a yogi can infuse by his will force the yogic energy or Godly effulgence within any one, and remove anything unwanted in him or detrimental to his spiritual progress, He can exercise this power not only on those assembled around him, ' but on those too, who are away from him. The power can be utilised in any way or at any time. One who has got command over this power can at a glance create temporarily or permanently, a condition of mind which is far ahead of the existing condition of the mind of the Abhyasi, and which otherwise, will require a life time to be achieved. It is not a vain assertion but a bare fact and may at any time be practically verified by any one who pleases to do so. Sages have often, through power of transmission, changed the entire nature of a man at a mere glance. The wonderful example of the great sages like my Master Samarth Guru

Mahatma Ram Chandraji Maharaj of Fatehgarh, Swami Vivekananda and others offer ample proof of it. It is a great wonder when a great personality like Lord Krishna, Swami Vivekananda or My Master changes the entire course of a man's life. It is absolutely necessary for us to find out such guide who can lift us higher and higher by his power. This mystery is known as Pranahuti - the power of transmission.

Pranahuti is effected through the power of will which is always effective. If a trainer in spirituality exerts his will to mould the mind of the trainee it will yield effective and excellent results. The worthy trainer with the power of yogic transmission weakens the lower tendencies of the mind of the trainee, and sows the seed of Divine light in the inner most core of the abhyasi's heart. In this process the trainer uses his own will force which has the Divine infinite power at its back. In a way he is conscious of that and he just focuses it through the lens of his own will upon the heart of the trainee. The trainee may not feel anything at the beginning. The reason is that he is accustomed to feel only through the senses, and the Divine power is beyond senses. After some time, however, he may feel the results of such transmission, which also are in the form of subtle changes of the workings of his vital parts and of the tendencies of his mind. The power of Pranahuti is a divine power working through the channel of pure mind.

How is the mind purified? How does it get connected with the Divine Power? These happen when the thought, is linked up with God permanently. Again, how is one to link up his thought with God permanently? The secret is that it is the Master who does it, who did it and who is doing it. Start remembering him, with a heart filled with his light, constantly as Lord, Master and soul. May all True seekers find him.

Since the spiritual stages are innumerable, the time required to traverse them is also incalculable. It is the transmission of the power of Prana or spiritual energy or the power of Pranahuti alone that can curtail this duration and enable the course of thousands of years to be covered within the span of one life. But the final aim too must remain in sight all through to ensure final success. Under Sahaj Marg the Divine grace is directed towards the abhyasi through the process of pranahuti. As a matter of fact

what Pranahuti does for the spiritual uplift of the abhyasi in the shortest possible time, independent efforts cannot do even in a full decade.

By the application of his internal powers, the Master awakens and accelerates the dormant forces in the Abhyasi to action and diverts the flow of the Divine current towards his heart. By giving Ahuti of the very Prana, fire is kindled in the heart of a seeker, flame is lit up which becomes so bright and intense that the flames begins to go out. Thus the abhyasi is to connect himself with the power of Master, whose mind and senses are all thoroughly disciplined and regulated.

387. PRANA PRATISHTA: RD-10

The worship of the solid form or the image was adopted by the beginners for a time only, after which they come to the next stage. Besides the image set up for the purpose was fully charged with the spiritual force so that those sitting by, in devotion and worship, gained some of it through constant radiation. Now persons of calibre, having the power to infuse into the image of spiritual force are rare, although the process of Pran Pratishtha still continues as a matter of mere formality. The result is that the places and images thus charged thousands of years ago, have by this time, almost lost all their effect and consequently no practical gain is derived by those going there for devotion and worship.

388. PRASAD: A-76,78

I often weep out of love for God's creation, and consider the remains of their food to be a scared Prasad and get much inclined to eat the food left over by others. One may belong to any caste or creed, but I consider taking his left-over food permissible as Prasad.

In the morning condition remained very serene and pleasant, and this sentiment prevailed that it was permissible to partake of food left over by anybody. I felt much Inclined to do so since I felt that Guruji Maharaj was present in every body and the left-over food would be equivalent to Prasad.

389. PRAYER: R D-47,48 SM-61,62 TC-17,18,19,20, 27-28 I-81,82

The most important and unfailing means of success is the prayer. It connects our link with God to whom we surrender ourselves with love and devotion. In prayer we stand before Him as an humble supplicant presenting to Him our true state and completely resigning ourselves to his will. This is the true form of prayer and as a true devotee we must also feel satisfied with the will of the Master. It is a folly to pray to God for petty worldly ends except in most exceptional cases when peace of mind is greatly disturbed for want of bare necessities. We should always pray to the supreme Master, the Omnipotent and the Omniscient alone with a mind totally absorbed in love and submission to him forgetting even ourselves altogether. One should always pray to Him alone who is the Master in the true sense. I do not think it proper to pray to the slaves i.e., to those powers which are subordinate to man and which are potentialised by him. The ravages of time have now reduced them to a consumptive state. This is the proper way of offering prayer which in such a state seldom goes unrewarded.

Constant practice brings a man to a state in which he begins to feel himself in prayer all through. This state is acquired when an abhyasi practises in the way directed above and the Divine grace sets into motion. When the final stage is reached he begins to dwell all through in a state of prayer even while discharging his worldly duties, and the same state prevails during all his worldly engagements without the least disturbance or interruption. "I do not ask you to detach yourself from the world but only to attend to everything with a conscious idea of the Divine" (A Poet). If a person develops that state of mind he is constantly in a state of prayer, which implies that he has realised his own serfdom and the Lord's mastership and has established a permanent link of devotion. Every one can attain this state but only after sufficient practice. He who acquires it abides in a state of supplication permanently. He is at liberty to put up humbly before the Master anything he likes. Every one has to assume that state at the time of prayer; then alone is the prayer accepted. This is the relationship of love which having been established in the sphere of self

extends upto that of the Master. This is the link which once established is never severed. But still the final destination is far off yet, though the power of thought, which is enormously great, makes it easily accessible.

When the world emerged into the present form, the central point was already rooted deep in all the beings. This central point rooted in us being a part of the supreme, turns our attention towards the source. In prayer we try to reach upto the same central point. This is possible only when we create a similar state within. This requires practice. It can be attained by resigning ourselves to the Divine will, which is absolutely simple and tranquil. Apparently it seems to be very difficult, but in fact it is not so, though only for those who aspire for it. When a man creates in him a strong craving for the Absolute, he is indeed in a state of prayer, and it is for every one to strive for. Whenever a man enters into that state even for a moment, his prayer is granted. But it requires continued practice to accomplish it. People should be exhorted to offer such a type of prayer. If one achieves and settles down in it, what else remains for him to do except remembrance; and that too in a way that it never comes into consciousness even.

No particular time is fixed for the prayer. One can do it when he feels inclined to it or else he should try to create disposition for it when required.

One thing more by way of practice is to offer daily the following brief prayer at bed time, in the most suppliant mood and with a heart overflowing with love for the Divine.

"O Master'. Thou art the real goal of human life. We are yet but slaves of wishes putting bar to our advancement. Thou art the only God and power to bring us up to that stage".

Repeat the above in your mind once or twice and meditate over it for a few minutes. The prayer must be offered in such a way as if some most miserable man is laying down his miseries with a deeply afflicted heart before the supreme Master, imploring his mercy and grace with tearful eyes. Then alone can he become a deserving aspirant of spirituality.

390. PRECEPTORS: II-96,223,224,264

In our sanstha, none of the preceptors has even the slightest touch of Maya in all his trans-missions. It is only the pure wave that flows from him to the abhyasi. Pious methods must at all cost be adhered to, in order to promote piety and righteousness all over. Such noble personalities work for the enlightenment of the world, and time alone shall bring the results to light. Such worthy souls may be useful and helpful to the future world. Much emphasis is laid on removing grossness so that over-cloudiness which hovers around the soul be removed. That is for all preceptors of the Mission an important part of their duty. Every preceptor of the Mission, having firm faith in the Master, can bring out highest results in an instant if the abhyasi has developed capacity for it. Each and every preceptor in our sanstha, is a conscious transmitter, the system of training being such.

If the preceptor lacks in discipline, he is no more fit for the job. Preceptor's insult, if taken seriously is my Master's insult.

391. PREDICT: A-8

I predicted something during my boyhood and they came true. A man can predict the things to come after hundreds of years. In the left part of the head there is a supe; conscious state which gives answers to every question. Anyone who thinks about coming events directing his thoughts to that spot will "know". The thinking should be without any pressure of the will, and in a natural way. If he applies pressure the effort becomes unnatural, and the result is grossness. This method should be adopted very calmly. Piety is also needed for this method.

As for the capacity in me for reading future events, I may frankly say that I do not bother about it. But it is the Master's wish and I do get some inkling of them at times with which we must as a matter of human etiquette, remain satisfied. That is but an elementary principle of Devotion. If we seek that which relates to our wishes, we can never claim to have surrendered in the true sense. In case of surrender, the abhyasi's will merges into the Master's will.

392. PRIDE & ARROGANCE: I-90

People begin to take even the very primary attainment as all and sufficient for them and become arrogant about it, though on the other hand, they would preach a lot against pride and arrogance from their platforms. Their unpractical knowledge of scriptures may probably be responsible for it. Generally, those who undertake to coach others in spirituality before they themselves have made any practical attainment in the spiritual field are often a pray to this evil. Pride or arrogance constitutes an additional link in the existing chain of egoism. As a safeguard against this gross evil one should keep himself directly in touch with God through sincere prayer as it is prescribed in our Mission. One neglecting this elementary principle, is believed as not the least interested in the pursuit but has taken up only by way of recreation or amusement.

393. PROBLEM: RD-76

Least significance, if at all, is attached to the realisation of self; most vital problem of life. Reciting daily a few verses in praise of a God or Goddess or observing certain mechanical formalities by way of worship is all that the masses are taught to do. They do it for their whole life but probably without any gain whatsoever. Internal calmness still remains wanting in them'. Activities of mind such as desires, temptations and emotional outbursts remains as they were ever before.

The real problem before us is not to provide means for the spiritual training of a chosen few who have renounced the world but of people in general whose duties in the world besides devotional are manifold and which they cannot safely ignore. They in fact fail in their duty if they neglect any of them. To them it is essential that their spiritual as well as wordly life must go side by side equally resplendent, and for this we have to discover the right means. We have to go deep into it (the innermost core of the heart) to solve the problem of life.

394. PSYCHOLOGY: A-180

It has come to my experience for the first time in spiritual history that both body and soul idea have got to be got rid of. Afterwards consciousness of consciousness should also bid farewell. The Scientific world may not agree with my views because this thing is beyond matter and science cannot explain it. Real psychology is beyond mind, and the Reality is beyond and yet beyond.

395. PUJA: A-95,115 I-199 II-168,197

The only remedy to overcome miseries is to devote ourselves towards godly thoughts of purest nature. Our thoughts are scattering the main current like the canals in the river making the river weak. The river cannot flow in torrents if so many canals have been dug out from it. The same is the case with us. Our ideas and thoughts always seem to have wings, and so they have made the main stream weaker. During puja we draw in these things and consolidate them in one flow. The thought will have the same force from which so many canals have been made. So the process we adopt is that we go deeper and deeper into the vast expanse. The force of going towards it draws in the water spreading into all corners towards the force of pious thoughts. The result is that the scattered superfluous things come to the main and supreme current which is now to flow towards the Almighty - the main goal and place of our destination.

An abhyasi should devote himself to abhyas with diligence and persistency. Generally, I find people complaining of the scarcity of time, which is for them a sufficient excuse for not observing regularity at puja. I think everyone does somehow manage to find time for everything of his taste and liking except this one, puja (living meditation). Obviously, the reason not the want of time but the lack of interest. But what can I say in this connection when I myself never devoted much time for it, though at the same time I never did miss it any day? My Master was in know of it, but at the same time I was all the time busy with constant remembrance and never missed it even for a moment. It was for this reason that he never objected to my short time practice. As a matter of fact, though I never sat

for meditation for any long duration yet I was never away from it any moment. Consequently when I was relieved by my Master from the daily routine of puja, I felt exceedingly happy, though it was really no exemption in the practical sense but only a change in the mode.

I am grateful to God for the conditions which descended upon one particular person. May God bless him with the permanency of these conditions. Others either do not describe them or lack the ability to give expression to their thoughts. But I think they do not feel them. Most of the people go on doing puja ritualistically. The real urge and pang and restlessness is not there, otherwise they would definitely have experienced the conditions, and every day a new life would have been infused in them. Nevertheless even this is enough and thousand times better than doing nothing.

Whatever I do seems to be pooja, that is to say, laughing, talking and all other acts seem to be included in pooja or worship and while doing all these acts, I find myself free of them all. One surprising thing is this that when I meditate or do japa it is not realised as to who is doing it and for whom he is doing it.

Ladies may utilise their spare time for puja. This is a special allowance in their case. Besides if they go on with their household work with the thought that they are doing their duty in compliance with God's command it shall all be transformed into puja and they shall be with it all the while without any conscious effort on their part.

396. PUNISHMENT: I-163 II-262,263

A man is given four punishments for a single wrong. Man is a complex being, whenever he does a good or bad thing, the mind thinks and the heart decides and organs begin their function. In both these, there has been help from mind and heart. The sense organs which functioned also remained guilty. And as this is a part of the body, the body is also responsible. Whenever we think of bad things, we leave impressions of the bad thoughts in the atmosphere. Nature will punish for it separately. One would get bad life or hell according to the wrong he has done. He

will be punished in the hell to the extent to which he ought to be; the rest will have to be undergone by taking a birth in this world. Mind, which felt the action to be bad, underwent the punishment. Its effect was bad and this was the punishment to the heart. Society also hooted him out. He got hell because he had spoiled the atmosphere. The third punishment was that which the body and its associates got. Thus, all those that helped in doing wrong got punishment.

Instead of taking the fulfilment of desires as a punishment, it would be better to treat the very existence of desires as a form of punishment.

397. PUPPETS: I-147,148

We are acting like puppets at a show-dance, which we alone are enjoying. We are so much lost in its charm, that we get rigidly entangled in it. If ever the thought of getting out arises at all, the entanglement becomes too compelling a bondage for us. The more we wish to be out of it, the tighter becomes its hold upon us, and all our efforts turn out to be fruitless. The charming pleasantries does not allow our attention to be diverted away from it. The only possible way out could be to take into account its basic cause, presuming it to be Ultimate. When we take repeatedly into our thought the origin of it, the same view settles down in our heart. When you link yourself with it, the outer charms begins to fade automatically.

398. PURITY: TC-11-13,49,50

The ideal of purity held by Hindus in particular is indeed very high. But now in its degenerated state, it has gone down to such an extent that it exists merely in thought. All the principles thereof have been quite forgotten and bathing and washing are the only remnants left now. The principle of purity was based on the thought that the Eternal and pure Existence which we have to enter into is entirely free from all contaminations. It is perfectly pure. This highest slumlord of absolute purity free from all impurities (mala) distortions (vikshepa) and coverings (avarana) was taken up for the ideal. Our being is contaminated with all these, hence far below the ideal. Thus, our attention being directed towards the attainment of purity of that highest level, we began to imitate

it in all outward ways, looking particularly to the cleaning of the body. The external ways adopted for the purpose began to cast their effect upon the mind and thus the internal purity too began to develop. This continued process supplemented by our firm attention upon the Ideal contributed greatly to the attainment of the highest purity. The process thus being accelerated, real purity began to flow in all through and the mind began to get purified, producing good thoughts which helped us further in our pursuit. Thus we are doubly benefitted. We had already resorted to means for the internal purification. Now the external ways too began to help us a good deal in the work, and both combined together helped us immensely in the attainment of the objective. When both these get harmonised with each other, it becomes in itself a power which makes our path all the more smooth and we go on soaring higher and higher. Thus, our feeling of purity helped us so efficiently in the attainment of the ideal.

We have originated from purity. The pure streams which were the cause of our coming into being had also originated from the purest source and for that reason the thought of purity persisted in us all through. Never can any impurity enter into them so much so not even the ravages of time could affect them in any way. Now because these currents had come from a very powerful source, they were permeated really with absolute purity. These currents are result of the action of the original stir caused the creation and which were perfectly pure. Whatever came into existence through their medium was also perfectly pure in its original state. But the influence of time stained their purity and this was the result of our own actions and doings.

399. QUERY: TC-15

"The Lord has closed upon man the door of every query. One can acquire the intelligence of Sahjan (a Chinese philosopher) in eloquence and rhetoric but none can attain to the knowledge of the holy Almighty". What that veil is may be discovered only by deep thinking.

400. QUEST: RD-113 I-134

We hear almost every body talking in some way or the other about God, the soul and the mystery of the universe. But if we are in quest of one who has realised God or is acquainted with Him we will probably find none such among them.

When God feels that there is one in quest of Him, the Divine grace is set into motion to take him in. If the quest continues with a pining heart, it becomes so very forceful that the Lord Himself sets out in quest of him. The intensity or eagerness together with restless impatience creates within him a vacuum for the Divine grace to flow in, establishing a connecting channel between the two.

401. QUINTESSENCE: II-246,247

It is better for the Dervesh to be on the move. You have got nowhere to stay. Your ultimate stage is only there, and before reaching it even Anand bids farewell. And what would be the condition there? If it is called ignorance, even that too will part company. There is one word which does throw light upon , and that is perfect ignorance (Ajnanata). I have called it the changeless condition. This verily is the Real well! Spirituality has anyways dropped off. This might be called the quintessence of all labour and effort. Now, you may take the term “perfect ignorance “ in the sense that “ it is That which exists between yes and no” This is according to Kabir .

402. RADIATION: RD-65,66 SM-87,88

Frequent references, to the process of transmission in the present society of educated persons have led certain religious thinkers to defend their inefficiency in this respect by explaining to the people that there is nothing peculiar about transmission. It generally happens that when you are in the company of a Mahatma or a saint, you are to some extent relieved of your disturbing thoughts and feel comparatively calm for a while. This they claim to be due to the effect of transmission by the Mahatma. Those who offer this explanation, mean only to deceive the public with a view

to whitewashing their incaptivity. What they interpret as transmission is really the automatic radiation of the pious Paramanus (fine particles) from the Mahatma. It effects all those assembled there with the result that calmness prevails to some extent so long as they are there. It is only a natural process and has nothing to do with transmission. It is not only from a Mahatma or saint that such paramanus radiate, but also from everyone whether pious or wicked, saintly or devilish. If you are for some time with an impious or normally degraded person you find impious paramanus radiating from him and effecting you, with the result that you find your thoughts flowing in the same channel for the time being. The effect of such radiations remains only for a little while and disappears when you are away from it.

403. RAJ-YOGA: R Y-1-3,58 RD-48,49 SM-7,44,52 I-76,116

Raj yoga is the old system or science followed by the great rishis and saints to help them in realising self or God. It was prevalent in India long before the time of Ramayana. It was first introduced by a great rishi who lived seventy two generations prior to Raja Dashrath of the Suryavamsa (Surya Dynasty) as a real method of achieving freedom by which problems of life could easily be solved. This method ultimately developed into what is known as Raj Yoga or the King of yogas. Sages after sages have improved and developed it as their practical experience increased. Improvements have, at times been made by great sages to develop it according to the needs of the time. Commentaries have been written on the subject, discussing elaborately the philosophy of yoga. There may be different methods of teaching through this science but the governing principle is the same. With the thought power or force we connect a link with God. But the under-lying thought is the state of vision which a man must develop. Things appear in their true perspective, and their mystery is revealed to him who steps further in his slender dug out and improves to the utmost.

There are different forms and practises for achieving the end. They might lead you on the path of realisation to some distance, but how far, I do not propose to discuss here. I assure you positively that it is Rajayoga alone

that can lead you on to your ultimate destination or the highest point of human approach, where you are in perfect harmony with nature, assuming your absolute and pure form.

As far as the attainment of liberation or complete freedom is concerned, almost all the great sages of the past and the present agree on the point that Raj Yoga alone is the path that ensures success upto the final limit of human approach, and every one destined to complete freedom i.e., Realisation must sooner or later come upto it.

Raj yoga is the only thing that can lead us to the end. There is no other means of approaching the centre. No other form or practice can bring forth such results. Raj yoga is the only thing which can weave one's destiny. It is complete in itself. Practice and anubhava only can reveal it. It is, therefore, essential to have recourse to this science if you aim at the highest point. This is the most befitting and seek the adept in this science. It is very difficult find such a person, but they are there, no doubt, in this world. The help and support of a truly worthy to guide is, of course, the essential factor and at the same time a serious problem of today too, but a true seeker, I assure you, shall never fail to find him.

That "it is Raja-yoga alone that can success-fully lead a man upto the highest level of approach and none but one having the capacity to apply his own internal powers through PRANAHUTI is fit for being a guide or Master" - is the judicious opinion of Swami Vivekananda regarding the means and practice, prescribed fill- Realisation. In Raja yoga one proceeds with subtlest means for silencing the ever-active tendencies of the mind. Besides, in practising this one is always away from the idea of the body since he has fixed his attention upon the subtlest. In order to realise the subtle being, we must take up means which are equally fine and subtle.

I can proclaim by the heat of the drum that none except a worthy Master having at his command the power of transmission can ever bring forth such wonderful results, and that Raja yoga alone is the path which promises sure success. The various successive steps of yoga laid down in Patanjali's system are all included in the one routine process under the

system of Sahaj Marg are covered by the abhyasi without undergoing each one separately. But since that is possible only through the help of pranahuti, I wish more and more abhyasis to come up to it and be profited thereby.

404. REALISATION:

R D-28, 74, 80, 81 SM-6, 32 II-24, 51, 85, 93 I-27, 150, 151

From time immemorial God-realisation has been trumpeted to be the goal of human endeavour (Purushartha) and existence, specially in India. But just like the concept of God (i.e. ultimate Reality) the idea of God realisation too has become shrouded in such sheaths of mystery that a sincere man of reason and science begins to feel disgusted at the very mention of the term.

Most of the people have, in some way or the other, a natural inclination towards God, yet those who succeed in realising God are very rare. The cause is defective guidance and wrong training which leads a man away from the real path with the result that he is lost for ever. Now for a man of ordinary capacity it is a pretty hard task to judge whether his training is rightly directed or not.

Everyone in the world wants peace. That means that Realisation is not his object. In that case he will get only peace and not his object i.e., Realisation. But if the Realisation is the object peace will automatically come in in its wake. We should not be only after knowing what Realisation is but also try to attain it as well.

The process generally adopted for it is classified under three heads, karma (action), upasana (devotion) and gyan (knowledge) which of fer basis for all the different religions and creeds. The four elementary means (chausadhan) adopted for the purpose are almost the same every where.

Guidance sought from books is not of much avail since it is often misleading and sometimes dangerous too. Methods prescribed in books are generally confusing, touching the outer , aspect only. There seems to

be contradiction in Vedas apparently. The six schools of philosophy are the result. Every-body according to his reach says something or the other. The real study is that by which we realise the unchangeable; and that is realised neither by reading nor by believing nor by reasoning, but by super-conscious perception. I aimed at Reality which I thought to be the only thing worth having and left the study of books for the 'scholars' and 'Pandits'. Whatever I say or write is on the basis of my own experience and anubhava in on the path of Realisation irrespective of what Sankara or Ramanuja or others might have said about their own. Sankara in his Vivekachudamani says "Books do not help us in realisation and when realisation is achieved, books are useless".

Most of the scholarly saints have defined the state of Realisation in numerous odd ways, but to me it appears that in so far as it can be defined, it is not realisation. It is really a dumb state which is beyond expression. Feeling or observing luminosity within or outside is not realisation at all. During the early period of my abhyas, I often felt and witnessed luminosity. But that not being the goal, I proceeded on under the watchful support of my Master. Really it is a tasteless state unchanging and constant. In fact there is no charm in Realisation, no enjoyment, not even the consciousness of peace, bliss or of realisation itself. It is a static state, broken and unchanging. There is no attraction, and no Anandam in the popular sense of the word. It can more appropriately be described as Sange-e-benamak (i.e., a lump of salt from which saltishness has been taken away). Even bliss is a drawback. It is such a super-fine condition that when-so-ever God pleases to bless with it, will be prepared to undergo the hardest pain for it rather than part with it even for a moment. One, having attained the state of Realisation develops an unfailing will in the spiritual field

Realisation can better be defined as a state of Changlessness which is a condition seldom bestowed upon man even in the course of thousands of years. But if one happens to get a master who has attained it in full, and the abhyasi too is keenly interested in and earnest about it, it becomes

quite easily attainable. But so long as there exists the feeling of 'is' (existence), it is not complete realisation.

The realisation of God which has so far been considered to be extremely difficult, requiring hard labour and persistent efforts for many lives, is not really so. God is simple and can be achieved by equally simple means. The hard and fast rules of life and tiring practices prescribed by teachers for realisation have really made matters so complicated that people are led to believe it to be beyond their power and capacity. I may assure you very sincerely that realisation is not at all a difficult thing only if you earnestly divert your attention to it. Iron will to achieve the goal together with proper means and guidance is the only thing required for the complete success.

Realisation has now, today, become very easy because of the presence of the Divine Personality. The thought of people generally does not go beyond the point of liberation, which they take to be the final limit of human approach. As a matter of fact liberation is one of the lowest attainments on the Divine path, hence it is just like a toy for a child to play with. Beyond that there is yet a lot to be achieved. The Infinite ocean lies still ahead, which is but a limitless expanse. Have your eyes fixed upon that and That alone; and go on and on to trace it out.

Realisation is neither a game of the contest with the nerves and muscles, nor a physical pursuit involving austeriy, penance or mortification. It is only the transformation of the inner being to its nature of balanced state, unfolding one self and to restore the balance of one's own which one has lost. Though it is a very simple thing, becomes very difficult to achieve, because with the unbalanced state one has created intricacies. Realisation can easily be had by diverting one's attention to it and one must have a deep impression of it upon his heart. The deeper the impression, the quicker and easier shall be the success. When one has practically attained the state of Atman described in Gita, he begins to feel the same all through. This is in fact the actual state of Realisation.

Every religious minded man and scientific explorer is of the opinion that it is the subtlest force that is working. You can easily know it if you are away from the grossness which you have gathered round your misguide thoughts. Now you can easily deduce that if it helps our movement towards subtleness, the method is correct. But if it tends to enlarge yourself with grossness it is not only wrong but it also pulls you down, and Realisation becomes far distant.

For the realisation of God, the indeterminate Absolute or Para Brahm we have to adopt means which lead us to the complete negation. To acquire this state we have ourselves to become zero.

405. REALITY: SM-39 II-59, 119 A-39, 178 II-33, 38 40, 86, 118-120, 186, 187,235

We belong to the country where religious spirit has ever been flowing in one or other form. We are bred to have union with the Reality we have emerged from. We have brought with us the very essence of the Infinite.

For those who want to have atleast a peep into the reality the proper method shall, in my opinion, be that which touches the inner core of the heart. The external means usually adopted for the purpose are really of no avail and do not lead one towards the goal.

Reality which one aspires for is so simple that its simplicity has become a vail to it. It can be achieved by simple means alone. Bondages serve for veils which do not allow us even to peep into Reality. It is only when a worthy Master of calibre comes to our help, that we are able to tear them off in order to make our passage to the absolute Reality smooth and easy. There are plexuses, centres and sub-centres which also bar our progress at earlier stages. We have to pass through these in our pursuit to Reality. Complications also arise by the effect of our wrong thinking and practices, which we have to clear off through the process of cleaning.

Soon the Reality which has, due to effect of time got covered with complexities, shall be unmasked and the people shall begin to realise its true significance. May the time come soon. Reality may be represented as

a sphere which one has to pass through during the course of his march. After landing on the other side, we have to march on still. How far none can determine precisely. The very word 'shore' brings to our mind the idea of a vast expanse for which the shore is only a marginal line. How far this sphere extends is beyond imagination. We have been sailing so far through the ocean. But while on barge we had a very pleasant journey, enjoying the cool morning breeze and the refreshing effect of water. This seemed to be so tempting that every one would like to have such a pleasure trip. It offered him a sod of satisfaction, emotional joy and in a way something like peace of mind, and it came to be known as Anandam.

We have now disembarked upon the dreary shore. The freshness of the water is gone. There is no pleasant breeze, nor the ripples, exciting emotion. There is no charm, no attraction, no enjoyment, nothing but a dreary waste, devoid of everything. That is also a source of Anandam, but of a different type. In order to differentiate it from the previous one, it is called as Anandam - Absolute. It is constant, unchanging and real, without any rise or pitch.

Proceeding on through this infinite expanse, one must in due course arrive at a point which is the point of man's origin, and which has been unattainable even to Avatars. The real state of Anandam is then brought to light and this, being beyond words, cannot be expressed in any way. It can only be realised and experienced in a practical way. One having reached up to it feels himself lost. But that, being the secret of Nature, is revealed only to him who is one with Nature.

Having continuously lived in matter we have lost our own matter i.e. Reality. Reality is manifested when we stand opposite to it. That is, if we think of matter, we creep towards spirit also. Then we can have some idea of the Reality by weighing both. It is impossible to reach Reality through the medium of reason. Reality is after all an intuitional (Wajdani) thing. Wajdani is, nevertheless, connected with matter and the "I-ness" is hidden in it. The condition which lies after this can indeed be called the Real condition. Reason cannot reach there. What Reality can possibly be is very difficult to describe in words. For the sake of understanding we may call

it as the end of all spiritual stages, though it may be only the beginning of Reality. Further that too disappears and its memory also recedes to the background. Then we reach the plane where our swimming goes on infinitely. To him who might be eager to have experience of that infinite plane, I may say that he must step into it after brushing aside all the effects of feelings.

The ultimate base of every thought is Reality, which gives power to all that one asks for. The tragedy is that we go to power alone, but not to the base of that power. Hence we commit wrong acts more than right ones.

Reality is not a thing to be perceived through physical organs of sense but it can only be realised in the inner most core of the heart. Reality is beyond force, excitement or heat. It is similar to the state which prevailed before heat came into existence. It is in fact beyond feeling or understanding.

The then present condition was that I 'felt I was all Reality. This state continued for two days. Later on so changed that all awareness of my own existence was no more. There is neither any thought of this world nor of the other world-neither is there any feeling of affection nor any sense of animosity. Previously I felt my existence as that of Master, but now the existence of the Master too is not felt. The idea of guru too is unfortunately lost. At times now I cannot meditate on my Master even if I try to. There is neither peace nor tranquillity.

I am rid of absurd emotions. Neither is there distraction in the mind nor single pointedness. Neither any longing for union nor for separation. The thought seems to have dissolved in itself. Neither is there any worry nor any sorrow, nor happiness nor ecstasy. I fail to understand how to name this condition. Nevertheless I do feel a pinch inside after much deep thinking.

Oh! Pang of heart, at least thou tellest me the reality. I do not understand what this puzzle is.

406. RECITE: II-82, 83, 153

As it is too commonly witnessed, people hear and recite Gita for the whole life without taking the least effect thereof. None has so far turned round like Arjuna inspite of hearing the Gita for years together. The reason is that those who recite to others are not capable of transmitting its truth into their hearts, on account of which no effect is produced upon the hearers. For that purpose it is necessary that the reciter must have a practical approach upto the conditions related therein, and should possess a strong will and the spiritual forces necessary for making his voice vibrant so as to carry the effect of the sound right into the hearts of the hearers through the process of transmission. Then alone can its recitation be useful to the hearers. Mental recitation of Rama is sometimes advised.

407. REFLECTION: T C-43,44 5M-36

As a matter of fact, the human mind is a of reflection the kshob which set into motion the lute of nature to bring the creation into existence. The individual mind is thus a part of the Godly mind (Kshob). If we somehow turn its downward trends towards the Base, it will become quiet, calm and peaceful. Only the help of the Dynamic personality can turn it towards the Base. It is only the power and the will of such a personality that makes a mark in this respect. Reading and writing are of little avail. The man with faith, devotion and self-confidence wins.

This world is in fact a reflection of the other world. When this one is moulded properly, its effect extends on to the other world whose reflection it is and that too will begin to get purified. This will greatly smoothen our task and help us further in the attainment of the Ideal. Our success here will lead to our success there. By the world that casts the reflection I mean the Brahmand or the Astral world where everything happens in an astral prior to its coming to this world in the material shape. In Brahmanand it comes down similarly from the next higher region and there from the still next and so on. Thus by proper modification of this last layer the effect is carried to each of the higher layers successively upto

the very highest one which begins to get purified in the easiest and most natural way.

408. RELATIONSHIP: A-84,87,88 II-43

It is really the state of self surrender in which one, as a true devotee, surrenders himself completely to the will of God, the Master, basking in the sun-shine of His Grace. That is the relationship that had finally brought us up to that high level of superconsciousness. It is only here that the true character of our being is revealed.

The sense of high connections was frequently intense and it was in such a manner that I felt the relationship with the saints of the past to be very close, just as the water in two different cups becomes one when poured into one cup. Blessings of the saints seem to be raining down on me every moment. When I think of my god I feel Him lost in the thought of my humble self.

During the whole day I had a feeling of high connections within myself, and felt close relationship with saints, living and by gone.

The emotion of love and the subtle relationship or connection is not restricted to this world alone. Rather it is felt to be existing with the spiritual world and with innumerable saints of the past as well. A very close and direct relationship with the saints bygone is felt and, whenever I meditate, the springs of Divine grace seem to be descending from above. Identical condition prevails both inside and outside.

409. RELIGION: R D-1,2,4

The quest of mankind, over since its birth has been to worship God, to unravel the mysteries behind the outward appearances and to grasp the fundamental truth. This is the genesis of religion. The worshipper has before his eyes the eternal bliss of the paradise or some similar view which he aims at as his final approach. There have thus arisen religions in the world with their prescribed forms and. rituals, based upon the personal practical experiences of their great founders. But after the lapse of thousands of years, when the entire surroundings have changed and life

has undergone a radical transformation, the same old forms and principles are being adhered to. The outer form alone now remains intact while the inner spirit is lost. The present day religion has become only a relic of the past or the bones of the dead. Bigotry or prejudice has unfortunately become the permanent feature of the present day religion. Our blind faith in formalities keeps us in the dark regarding the reality and unconsciously

we develop within us a feeling of hatred against those who believe in other forms and rituals. There are consequently jealousies and quarrels among the followers of different religions.

Universal love, the very fundamental basis of religion having disappeared altogether, the religion which was generally considered to be a link between man and god, has now become a barrier instead.

410. REMEMBRANCE: RD-99,100,103 SM-63-65 A-119 I-80,109,110,220 II-51,52,153

Some people think that constant or even frequent remembrance of God is not practicable when a man in life is surrounded by numerous worries and anxieties caused by worldly attachments and responsibilities. But practice and experience will prove to them that it is a very easy process and can be followed by any and every one in spite of all worries and engagements only if they divert their attention towards God in the real sense.

When we get awakened to the sense of duty and the idea of God becomes prominent in our hearts, we begin to treat realization as the primary object of life. Naturally our craving for it begins to grow stronger and stronger and we are thus led to frequent remembrance of God during our routine of daily work in spite of all our engagements and worries. We have to become conscious of God for the most part of the day during all our worldly activities.

Constant remembrance of God is of course, a special feature in spirituality. The methods for cultivating constant remembrance is to think

with firm conviction during your leisure hours whether in office or at home, in the street or in the market that God is pervading all over and everywhere and you are thinking of Him. Try to remain in the same thought as long as you can.

Rest the thought all the while on His attribute of All pervadingness. This process helps in bringing the state of constant remembrance too. Strictly speaking we do not actually recite anything but only fix our thought on the attribute without trying to picture it in our vision. We have to approach the immaterial Absolute. For that we have to take up the form of the Master before us, but only when he is admittedly of the highest calibre and has his condition merged completely in God. Patanjali too recommends the same.

Frequent remembrance of God, though greatly helpful, is not all that we need for our final success in realization. We must remain in touch with the idea of God in all phases of our mental and physical activities. We must feel ourselves connected with the supreme power every moment with an unbroken chain of thought during all our activities. It can be easily accomplished if we treat all our actions and work to be a part of Divine duty, entrusted to us by the Great Master whom we are to serve as best as we can.

Taking in a deep impression of Realization upon the heart means imbibing of the very thing that one aspires for. In that case the Divine thought will continuously remain alive in his heart, and his attention will remain drawn towards it all the while. That is what constant remembrance exactly means. Now if this thought is associated with the idea of a fellow being, who is merged in the Absolute, judge for yourself whether or not it shall indirectly be related with the Absolute. As a matter of fact the idea of the personality in such cases is but nominal. The more you go deep into this thought, the more of the coverings (of subtler nature) shall be torn off one by one till finally the one - the original remains alone to view. Now since the origin is in his view he shall be blessed with the direct Divine Grace. Thinking everything one has to do as the order of God, and treating it as one's duty while remembering that

He is the Master of everything and we are all his children will relieve the feelings of undue attachment. If this feeling becomes deep rooted, one will be serving them In the sense of duty and at the same time be remembering the great Master as well finally. This will develop into the habit of constant remembrance which is not felt but is done. It is not pertaining to intellect but pertains to the heart.

Master's remembrance is an important factor in overcoming the distraction of thoughts, and it is indispensable for easy success. When remembrance is there, the remembered must also be there close by. This leads the abhyasi to a plane where he feels himself knocking at the doors of the beloved. When the Beloved is convinced that it is a devoted seeker knocking at the door He will Himself come to the door to take him in. In that way the limitations that bar our passage break off and we find access upto him. At this stage one begins to have Godly attributes. That means we have then come into the sunshine which comes down from the main source. We have thus come up to the source. We are now in the ocean of Infinity and our swimming commences. Everything is now gone and remembrance, having transformed into the subtlest state of surrender supplemented by silent craving and dormant restless-ness, is now the only means left to us. The state is completely devoid of charm or taste but there is a peculiar attraction in it to the extent that one would not like to part with it for a moment. For myself I shall never be prepared to barter it even for my life. It is, however, the beginning of Reality where even purity, peace and bliss are extinct.

I may assure you that you can achieve the very goal easily if you go on persistently with constant remembrance.

Had a feeling at 10 in the morning that each and every particle and leaf was engaged in the remembrance of God, but such is not the case with honourable man.

411. REPENTENCE: TC-54, 55 II-262

A supplicant assumes a state of absolute purity like that of the Divine currents, which are absolutely free from Mala, Vikshep and Avarana.

Thus, it goes to mean that we acquire this state of highest purity by establishing the relationship of devotion. It also brings forth a sense of simplicity which is the quintessence of Nature and which when developed envelope him all over so that he begins to feel himself completely merged in it. The errors, which a devotee can never be completely free from are then reduced to mere lifeless lump. It is probable that blunders might have been committed before establishing this relationship, but then they go on diminishing by and by till finally their very existence begins to fade away by the effect of the strong push applied by the force of the will they get transformed into repentance. Repentance is nothing but a jerk to the thought waves which creates to a certain extent, a state of vacuum within him. The flow from above, then, gets diverted towards it, in order to keep up its uniformity with the Nature. Thus the thing coming in helps us to wash off the previous effect. This may be taken as the true form of repentance.

After repentance the next phase of devotion now comes in, which cautions him against the repetition of the wrong. It appears in the form of repeated prayers to the great Master for granting him a state of contentment to serve as a safeguard against repetition. As we have entered the sphere in the capacity of a suppliant it becomes incumbent upon us to abide by the rules of duty, avoiding everything that is forbidden by the laws of Nature. This can be accomplished when one shortens to the greatest possible limit the distance between oneself and of Master. Hence the best method for that would be to maintain in our thought a constant feeling of His presence.

If a man comes with repentance for his wrongs, and if he is inclined towards spirituality, he should be admitted, but he should not repeat the wrongs. If he turns his attention towards God with repentance for his sins, he will soon become pure. This includes a prayer to pardon him for his sins together with weeping etc. It is written in the Holy quoran (Hadis), "If a devotee (Banda) prays for pardon and weeps, I feel ashamed and I accept him again".

412. REPRESENTATIVE: II-8-11

Happy be the time that brought forth the present day which promises fulfilment of the Master's Mission. Everyone endeavours hard for it, but only he whom God ordains is successful. But what may be the Master's Mission and the purpose at its back? The simple answer may be: When a great Master leaves for the Brighter world, he usually appoints one of his initiated disciples as his representative to look to the betterment of his associates, for which he receives light direct from the Master him-self.. In fact, his job is the hardest. He cannot move even an inch nor take a drop of water without the Master's permission. For even the slightest mistake, he becomes the target of the Master's great displeasure.

It is not always essential for a Master to name his representative by the lost moment of his physical existence and there are numerous instances of it.

My present state was exposed in the last week of April 1944, and direct communion with the Master was established. Accordingly on 4th May 1944 I started working under his direct instructions. Dear Brethren! I have no personal matter nor do I have any desire for money or fame. All that I feel concerned with is that those connected with the great Master be benefited and the Master's Mission be fulfilled. This shall be a source of satisfaction to us all.

413. RESEARCH: A- R Y-59

Now-a-days researches in this science are generally neglected. There are still many things to be known and solved. But you can pick up pearls only when you dive deep into the Ocean.

Since I was interested in philosophy, I used to write essays about philosophical matters. Dynamic of the mind was a characteristic of the essays. My English teacher was also a philosopher, and he was surprised how I could write such philosophical thoughts which he had read in his B.A. Class. This thinking has helped me much in taking up research work in yoga in my present spiritual career.

I have given the results of the research work in books, articles and letters. At Sitapur there was good gathering and I suggested that the saints of India should take up research in Yoga, which has not so far been done. Research work is not very difficult but people find it difficult. The first criterion is that the worker must be a yogi of full high calibre, with experience and knowledge of all the superconscious states.

Purity is needed in all faculties of the mind. People may try to do research work on this. I am telling you something very good. Suppose you are thinking something out for a solution and you know a little, but correct, at that time. Keep that idea in the sub-conscious mind and the problem will come solved. You can have the verification after solving it. Meditate at the point where the true picture of reality is seen and your heart will be thoroughly satisfied.

414. RESERVED: I-137

People are perhaps induced to demand from me the service of removing their physical ailments on the presumption of their excessive love and devotion towards me which emboldens them in their claims for worldly benefit. It continues even to-day and I continually receive demands of this nature from one quarter or the other.

It may perhaps be for that very reason that Gurus are generally advised to remain reserved with the disciples.

415. RESIGNATION: RD-114

Resignation does not, however, mean that he should remain idle doing nothing himself and depending all the time upon God, thinking that God will send to him all that he requires if He so wills. "God helps those who help themselves" is a common saying which is literally true. We are failing in our sacred duty if we do not exert ourselves for the discharge of our responsibilities pertaining either to this or to the next world. We work in accordance with the will of God and feel contented with the result whatever it might be. When we come up to this level we may rightly think

ourselves to be true devotees of the supreme Master and hence on the right path leading to Reality".

416. REST: A-178,179 II-53

We forget the rest in the cradle when we grow old. Similarly, when we are highly advanced in spirituality, we enter into the new restful state, the state which we cannot conceive of, because the idea of rest is there; and when the idea of rest comes into the mind we begin to remember cot and pillow and it becomes almost artificial. Artificiality can only be lost when we are free from both the negative and positive ideas. In the negative you lose something, in the positive you gain something. So when losing and gaining are there, you are in tune with Maya.

If we name the rest as unrest and unrest as rest, then in the state of unrest we will say 'I am at rest'. But for this everybody must taste both rest and unrest. This really depends upon the depth of thought. "My mind can be at rest only when the Lord gets busy with the remembrance of me".

We start with the cradle and rest in the grave. That is the whole life picture of the human life.

417. RESTRAINT: RY-61 I-30

Another external thing necessary for the beginner is that he should practise restraint in thought, word and deed so as not to injure the feelings and prick the hearts of others. If he does not do so he spoils his own heart. The reaction affects him unnoticed.

Let people create in themselves a keen interest for the attainment of that higher most state for no price whatsoever. But the response seems to be very poor. If, however, none comes forward to have it of me, I may drop it off at large, to be picked up by anyone who may be capable of doing so. I may assure you that I am overflowed with the feeling but I keep it under restraint lest it flow out by itself. The outflow can however be effected in a moment by touching only one of Nature's knots, but that is not the Divine will at this time.

I felt that events that are happening in town seem to be waving within me. On thinking of some-body or on coming across somebody, his character and all the troubles and comforts of his future life are mirrored before the eyes. In case the thought grows stronger, that which shall happen to them in the next birth begins to become evident. I do not pay heed to this condition. Events happening in the town, and the atmosphere prevailing over the town, are constantly producing waves. Pain is frequently caused and, at times, acts like a stone in silent waters.

These conditions often come intensely and I have been duly informing your Holiness because, to my imperfect thinking, that state was not to my liking and seemed to be a trap. The position is in keeping with the line "Enlightenment of intellect! Thou hast become my trouble."

At this time events which are happening and events which are forming waves i.e., which have not yet happened, are both experienced. Some power particularly restrains my thought from being inclined towards such events, and does not help in reading the present and future events that are taking place in the town. This power puts the thoughts into fetters and chains, but even then the thought runs to them to some extent, and waves remain as they are.

418. RETURN: TC-33

The return of God's creation will come into effect when the time limit fixed by the Divine will expire and the return of the man's creation i.e., the net work interwoven by him, will be possible only when he nullifies the force of the vibrations which he had set up for their formation.

419. REVELATION: II-179

Revelation comes in no particular language. Divine revelations come even now but mostly, and correctly to those who have regained their original condition and have got the connection with the original source. And it always comes in the language which one knows. It strikes the mind and he becomes aware (feels) through the words which he has learnt.

420. REVERT: I-135

As a rule we proceed from diversity to unity in the beginning, but at the end the course changes and we again begin to march towards diversity. That means we finally revert to the place from where we had started. In our march towards the ultimate we must necessarily follow the same course, whether it be in respect of worship or anything else. That is in fact the actual path of spirituality. But when, by God's grace, any one goes still beyond, even the consciousness of the Base too may then become difficult to maintain unless he happens to be one of the highest rank who remains in touch with both the states, unity and diversity.

421. RINA: I-129 II-242

In fact that is the very thing which by my Master's grace lies pouring on me, and which I impart to the abhyasi through transmission. I take it as a part of my duty, not expecting any return for it, though it automatically becomes due from the abhyasi in the form of rina or debt (not taking the work in its popular sense, of course). What I mean thereby is only the reaction on the part of the abhyasi. The inner disorder and disturbances can never be set right unless you react yourself. They must at least be suspended so as to introduce an atmosphere of peace and calmness.

Really speaking every one has to repay three debts. I would like to substitute the words 'the debt of Master' instead of "debt of Rishis" (Rishi-rina). I want to repay this debt, and it would be possible only when I can prepare a person just as my Master has prepared me. But the repayment of even that is really in the hands of my Master alone.

422. RITUALS: II-151

The rituals, no doubt, help to some extent but only in promoting sattvik vrittis. They may also offer preparatory grounds for spirituality. It can be taken up, by the way with everything else cooperative to Realisation.

423. ROBBERY: I-15

I have often offered to the abhyasi to rob me of all that I have and to give me in return that which they have. Fair exchange is no robbery. In fact

what is theirs is that which they have so far accumulated as their belongings in the form of samskaras. Most of ten people enter the Master's sphere having with them all their belongings, causing thereby considerable delay. Belongings are the things of their own creation which, they are deeply engrossed in. I am ever ready to bestow lavishly upon him who offers to prepare himself for having it. But so far none seems to have come up to have his bowl filled upto the brim.

424. ROUTINE: RD-104,105 SM-64,66

If you go on with your busy routine of life dedicating every thing to your Master, imagine what good will it bring to you in the long run. While doing a thing think that you are not doing it for yourself but for your Master, rather think that Master himself is doing it for himself. Even during your meditation, if you entertain the idea that not you but your Master himself is meditating on his own form, it shall bring about excellent results.

You can adjust yourself in all your routine of work and cultivate the feeling and maintain the outlook that your Master is doing everything in your place, you shall not only be in constant remembrance all the while, but your actions will cause no impression whatsoever and so you will cease making further samskaras.

425. SACRIFICE: I-25 II-159,201

The real sacrifice is not to leave the job or office, and retire to the forest, but to lose your own self. That is what is needed in a true seeker.

We must cultivate the habit of forbearance and tolerance, putting up coolly with taunts and rebukes of others, feeling ourselves to be at fault. This is not too great a sacrifice for the attainment of the great goal. This will bring you greater peace.

Even a little sacrifice to day may count much in bringing forth the greatest results. The divine current is already aflow. May all be up with at least as much of sacrifice as might enable them to get upto the shore of the Infinite

ocean where they might be able to breathe in the cool refreshing air of the Divine.

426. SADGURU: Inf .XIV

A person can rightly be taken as the knower of Divine knowledge in the true sense when he has mastered the conditions prevailing at each point of his being. He who transcends them is capable of being a Guru or Teacher and he who transcends beyond where one might rarely be able to reach, deserves to be called a Sadguru. Further beyond there remains nothing which is not within his comprehensive knowledge.

427. SADHANA: RD-120-124 I-97-99,198,199

Since proper regulation of mind is essential for the attainment of inner peace, it is necessary from the very first step to look to the proper moulding of the tendencies of mind which usually remain disturbed by the effect of sense-craving in man. This, in fact, must be the basic object of every sadhana undertaken for the purpose. No sadhana is of any avail unless it guarantees moderation in the mental tendencies of the sadhaka. The mind, which in its primordial state was pure and regulated, has now been spoilt and polluted by the over-all influence of the senses. It is now to be corrected and set right, and for this the responsibility lies solely upon the individual himself. Almost all sadhanas have basically the same purpose which remains neglected.

Sadhana has two aspects- one, the abhyas and the other the Master's help. Abhyas is meant only for creating inner conditions which will be helpful to the abhyasi in attracting the flow of the Divine grace, and this involves one's self effort. But self effort alone is not sufficient. It must be supplemented by the Master's support.

The four elementary means (chausadhan) adopted for the purpose are almost the same everywhere. The first of these sadhanas is Vivek (discrimination). We see many things in the world but when we think of their existence we find that they are changeable, i.e., they are the different forms of Maya. We are thus inwardly induced to go deeper in order to

trace out the cause. Our attention is thus diverted from transitory things to that which is unchanging or eternal. Wordly objects thus begin to lose their charm and we feel in a way unattached with them. This brings us to the state of Vairagya (renunciation) which is known as the second of four sadhanas. The state of Vairagya is also brought about by certain other causes too. But vairagya created under such circumstances is seldom genuine or lasting. It soon disappears with the change of adverse circumstances. For, though the sudden shock temporarily creates a feeling of vairagya the seed of desires and enjoyments still lies buried deep within the heart and may sprout forth immediately when it finds a congenial atmosphere. The feeling of vairagya in the real sense and with the lasting results can only be developed after thorough cleaning and due moderation.

A close study of the subject will show that really Viveka and Vairagya are not the means (sadhan) but only the result of some means (sadhana). Viveka or vairagya is a state of mind developed at different stages by constant practice of certain yogic sadhans i.e., remembrance, devotion or love etc. Viveka in the sense never develops unless the senses are thoroughly purified. This happens only when mind gets properly regulated and disciplined and egoism (or Ahankar) assumes a purified state. In Sahaj Marg system of yoga, viveka and vairagya are not treated as Sadhanas but are left aside to be developed automatically by an aspirant during his progress. It starts from what is known as the third sadhan of the vedantists which consists of six forms of spiritual attainments known as Kshat Sampatti. The first of these sampattis is sham which pertains to the peaceful condition of mind leading to a state of calmness and tranquillity; when we practice it viveka and vairagya follow automatically. The last of the four sadhanas is Mumukshutwa.

Disinterestedness in sadhana is due to the lack of love and devotion. But the problem is how to induce them to love God when there is a lot for them in the world to love and admire. They may perhaps come through inducement, but then only to Dive it up after a time. Here there is no charm, no pleasure, no enjoyment to capture their hearts, and to keep

them bound within the fold. It is necessary for everyone to look to his own part of duty and to stick to it with sincerity.

428. SAHAJ MARG: RD-81,82 TC-14,15 SM-5-9 I-64,71,97,100,101,117 II-17,18,19,23,25,28,44,214

Sahaj Marg or the natural path of Realisation is a new system of yogic sadhana introduced to meet the need of the time and to awaken the sleeping masses to Divine consciousness so as to set them right on the path of progress. Plainness and simplicity begin to develop in an abhyasi by the effort of his own abhyas and the transmission from the Master. The system runs along simplest and most natural lines which are easily adjustable to the ordinary routine of a wordly life. It admits none of the old mechanical methods or rigid austerity, penance, or physical mortification undertaken with a view to effect the strangulation of the mind and Indriyas. Much of the responsibility for removing impediments and obstructions rests upon the master.

Under Sahaj Marg system of spiritual training the teacher at the very outset weakens the downward tendency of the Abhyasis mind by the effect of his own power, so that it may get automatically diverted towards the Divine. This state of mind relates to the higher plane of consciousness whereas the former one relates to the lower. This basic principle of spiritual training under the system may offer a chance to philosophers to ponder over.

Under Sahaj Marg, the Master's support being a very special feature of sadhana, it becomes incumbent upon the abhyasi to seek a worthy guide to lead him on, helping him by his power transmitted through the yogic process of Pranahuti.

In this way all that which previously required persistent labour and hardships, can now be achieved very easily in a much shorter time with least labour. But it is all practical and cannot in any way be put into words. Our practical experience can reveal its merits.

It is, thus, for the spiritual regeneration of mankind and the emancipation of the pining souls That In compliance with his wishes, revealed to me as his representative, the Mission has been established and a new system under the name of 'Sahaj Marg' has been Introduced, In order to meet the need of the time.

The aim of Sahaj Marg is God realization by attaining a state of similar subtleness to the last possible degree. The system helps an abhyasi free himself from grossness that has settled round him in the form of coverings. The technique of Sahaj Marg, though quite simple and natural is often beyond common grasp, since it adheres closely to the Absolute Reality and proceeds on subtlest lines. Our system is meant exclusively for the attainment of liberation and beyond, hence far away from baser ideas.

Under this system there is absolutely no room for anything except true worship of God the one Absolute. It is not at all possible to proceed with it with Gods and Goddesses besides. If there be any one who finds himself too weak to give it up, I can not compel him to do so, but in that case I cannot be held responsible for his progress. If they are not prepared to give up what is not needed why should they at all go to others to seek for other means. Their very hankering after other means and methods, goes to show that they have no firm faith in what they follow, that at the bottom of the heart they realise some error or deficiency. The only course open to them is to pray earnestly for sometime for His Grace to guide them on the right path.

Besides 'Sahaj Marg' there is no other sadhana or worship which can bring forth such top level results in such a short time as a part of Man's life. That is what Sahaj Marg stands for. The training under SahaJ Marg starts from Karan sharir (causal body) where the impressions are in seedling form. The training which is of a very high standard hits at the very root and proceeds from the centre to the circumference. It is a centrifugal process and produces deep rooted and lasting effect. The intelligence of the Abhyasi grows wonderfully till it is transformed into Divine intelligence.

One can feel the gradual transformation in his being if he is sufficiently sensitive.

Under the system of Sahaj Mary inner cleaning is accomplished by easy mental practices, aided by the power transmitted by the teacher. This simplified course of spiritual training has rendered the highest spiritual flight possible for every one whether man, woman, young or old, Grahastha or Virakta (recluse). Sahajmarg runs closely along the lines of Rai-yoga; but of course, with certain amendments and modifications to purge out superfluity from that system. The modern system of Sahaj Marg makes a diversion from the set old path in respect that it does not take up the different steps of Ashtang Yoga one by one separately. Under this system Asan, Pranayam, Dharan, Dhyan and Samadhi are all taken up simultaneously during the course of meditation. We start from Dhyan fixing our mind on one point in order to practice meditation. I previous steps are not taken up separately but I hoy automatically come into practice as we proceed on with meditation. Thus much of our time and labour is saved by this means.

The system of Sahaj Marg Sadhana now followed in the Mission presents an easy and natural path for the attainment of the ultimate. Sahaj Marg does not advise those cruder methods which are hardly practicable in the routine life of man. Under this system of spiritual training the action of the senses is regulated in a natural way so as to bring them to their original state i.e., just as it was when it assumed the human form for the first time. Not only are this, but the lower vrittis (modifications) which are working independently subjected to the control of super consciousness. Hence their perverse action is stopped. The higher centres come under the charge of Divine centres, and in this way the whole system begins to get divinized. There is not the least justification for anyone to flee away from home in utter disregard of his wordly duties and wander about without any definite aim or purpose. As a matter of fact even in that state of Vairagya, one is seldom free from the feelings of worldliness.

The most important feature of this system of sadhana is that it goes on in conjunction with the normal worldly living of the common man with to

his duties and responsibilities of life, so that both the phases of life-the worldly and the Divine may develop equally bright. We do not mean merely to preach or propagate these ideas, but also to bring them into practice and apply them in daily life

The Sahaj Marg System of spiritual practice training is open to everyone without any distinction of creed, caste, Sex or colour. Seekers of truth come to experience by practice and derive greatest benefit from the grace of my Master, who has turned a new leaf in the tradition of India philosophy. May the benign Super-vision of the Master Supreme guide all to the Realization of the Ultimate goal and fulfilment of human purpose.

429. SALIK: A-145

It is pleasurable for a seeker to have extreme divine faith and contentment which is the after effect and result of 'Get up with my order'. But the condition of "Get up with the order of God" contains reverence and gives the happy news of "Nearness of the Being". In the nearness and companionship of the Being the Salik (one who is established on the path and has advanced far on it) is blessed with the effulgence of the Being. There is a world of difference between the effulgence of the Being and the attributes of the Being. Should one not be pleased on remembering the attribute or humility of Hanumanji? Whenever anyone reminded him of his power he used to remember his power. Is our aim to eat the mangoes or to count the leaves and trees? Is it not a great achievement if a salik, inspite of having thoughts of discouragement, is able to perform a task which many boasters can never perform.

430. SAMADHI: R D-129,130 SM-44 A-150,151 II-160

Meditation in due course leads us to concentration or the state of Samadhi. Thus we naturally proceed to samadhi which is the final step of yoga.

There are three forms of samadhi or the stages of concentration. The first of these is wherein a man feels lost or drowned. His senses, feelings and

emotions are temporarily suspended in a way that they seem apparently dead for the time being. He resembles a man in a dead slumber, unconscious of everything. The second form is, in which a man though deeply concentrated on a point, does not feel actually drowned in it. It may be described as a state of consciousness within an unconscious state.

that they seem apparently dead for the time being.

Apparently, he is not conscious of anything but still consciousness is present within, though only in a shadowy form. A man walks along a road thinking deeply over some problem. He is so absorbed in it that he is unconscious of anything else nor does he see anything in the way, nor hear the sounds or voices near about. He goes on in an unconscious state of mind. But still he automatically and unknowingly avoids collision with anything. He has no consciousness of these actions. It is consciousness in an unconscious state. In this state of mind the consciousness of other things appears to be in a sleeping state and creates little impression.

Nirvikalpa samadhi is also a yogic attainment, but I will not solve the problem. Suppose you attain Nirvikalpa Samadhi, even then kalpana remains in some form or the other. Besides the taste of inertness acquired cannot continue constantly, as we have to attend to our duties too. But suppose we do not mind them, even then the preservation of the body (one of our sacred duties) still remains, and is indispensable too for the attainment or perfection. If the same condition prevails constantly, we cannot evidently be mindful of it. The real state of samadhi is that in which we remain attached with Reality, pure and simple every moment - no matter how busy one may be all the time with worldly work and duties. It (the third form) is known as sahaj samadhi- one of the highest achievements and the very basis of Nirvana. Its merits cannot be described in words, but can be realised by one who abides in it. It is not so easy as its name denotes. It was highly spoken of by saint Kabir, and it is the thing worth gaining.

This is the finest type of concentration. In this state a man is busy with his work, his mind being absorbed in it, but in the inner most core of his nature

he is still settled on the real thing. With his conscious mind he is busy with the external work while at the same time his subconscious mind is busy with Divine thoughts. He is all the while in a state of Samadhi although apparently he is busy with worldly work. This is the highest form of Samadhi and little remains to be done after a man has entered this state permanently. The thinkers have laid stress upon samadhi, and some of them have stated it to be the goal of all activities. They did not mark, the real sub-stance. If we utter the word "Real" the flow is smooth but if we use the word samadhi the stress is there in "dhi" that means unevenness is there in the very word. Unevenness is not found in nature. Swimming in the river we know, but we have to learn swimming on the dry land first, and then diving. Suppose we want to dive in the water in the state of samadhi, the unevenness of 'dhi' will not give you full diving. I give the meaning of Samadhi in my own way; I can say 'sam + adi'. 'Sam' means the state of balance; 'adhi' means what was in the beginning. That means the condition which was in the beginning i.e., when we came here for the first time. Now to utilise it, we should stick the word "adhi" to mean the 'sam', that means that we have made this factor also beneficial to our approach. So 'adhi' becomes the instrument for going to the state of 'sam'. Now I relate my own experience. "It is the state where a man feels awakening in the benumbed state". This benumbed state remains behind the curtain, and work goes on alright. In other words, it is sense in the senseless state. A man having this state can do the best work in the field of God and in his own field - the world. This state which, in my opinion, the angels crave for, only falls to the share of a human being. What is above it, the word 'silence' can only describe; and there is something after it for which, if I use the word 'silence', it will be blasphemy to the Real Substance.

431. SAMASAM: A-147,148

Due to the extreme kindness of your good self the thought and discrimination of state and statelessness has not remained. Now, the condition can be interpreted thus alone that what exists does exist. I am neither wise nor insane. There is neither separation nor union. There is

neither connection nor detachment and there is neither seclusion nor assembly. "Nothing is hidden and nothing is manifest" is the condition now. The thought of limit and limitlessness has vanished from the heart. The sense of time and length of time was imaginary, and does not come into comprehension. Past present and future seem to have identical form. From this I arrive at the conclusion that my sphere of activity, or rendezvous, is at that point which is free from the bonds of time and space. And really when a glimpse of that point is had for a fraction of a second the condition thereof (which cannot be expressed by word of mouth or pen) seems to be samasam (balanced), and free of bonds, Patience and contentment are certainly being felt, and the condition of submission and surrender is intense.

432.SAMAVASTHA:

The connecting link between the animate and inanimate is its root. In nature, poison and its antidote are generally found adjacent to each other. When we are in the state of inanimation it is but natural to think of animation because it is at the base of the inanimate and both states are inter-related. Now, the first thought that flashed across the mind was to proceed towards animation which constituted our very first step towards growth. It is a matter of fact that our vision fails to apprehend a thing situated at a very high or a very low level. But since men occupies the middle position, the medium state or Samavastha came to his lot. What can that middle point in us be? It is only the heart and it is at this point that the connecting link between the animate and inanimate is mostly clearly felt. This is the reason why meditation on heart is very useful. Now either we ourselves thought of it or the environments pushed us that way, anyhow we leaned towards animate consciousness. But so long as the sense of consciousness lingers, the idea or worldliness exists and this the pseudo-seers have called as jnana or knowledge.

433. SAMYAMA: II-102, 103

(Method of Control): The great sage Patanjali has described the method of control in his book, which he considers as the greatest weapon possessed

by a yogi. By the help of this, through spiritual power, a yogi can obtain the knowledge of everything and every condition inside his body. He can see the entire machinery working inside his body. A complete picture of any portion of the body appears within his sight. And whichever power he wishes to utilise at any place he can do so. Any matter or thing, how-so-ever minute, cannot remain hidden from his sight. The method of seeing is this: whichever place the yogi wishes to have the knowledge about, through his will power he takes it out and spreads its full effect in the atmosphere. Then he watches it closely in detail. In this manner he obtains a full picture of whatever he wants to see, and this takes very little time also. Of course, the seeing and understanding of its effect does take some time.

434. SANDHYA: TC-2-4, 7

All things being subject to external influences are affected by the rays of the sun in accordance with their capacity. The heat produced by external causes begins to exhaust itself, after some time and the real comfort comes only when it gets completely exhausted. Now the time when the external heat begins to sub-side, yielding place for the cooler effect to settle in, or the meeting point of the two is known as sandhi-gati and this, in the opinion of the Mahatmas, is the time suited best for the practice of Sandhya and Upasana (Worship). This is the time of the advent of that which is opposed to heat and it can be that alone which existed prior to the generation of heat at the time of creation and which is in close conformity with Nature or in other words the very image of the ultimate state, we have finally to arrive at. Thus the point we start from is the very point which corresponds closely with the Destination. Some stress laid on sandhya at the time of Noon (Tam). But in that case the power is utilised in a different way. the sun's rays are quite direct at the time causing greater heat. The Nature's eternal heat which proceeds from the origin is also attached with it. Thus indirectly we connect ourselves with the ultimate power through the medium of the material heat and secure closeness to it. Thus if we meditate at noon our thought gets unconsciously attached with the centre or the Ultimate. In order to solve

the problem of life we assume the very real thing first, however hazy it may be, to our view, because on arriving at the last phase the cognizance of the previous one is often lost. In this way we utilise that excessive heat to our best advantage. But since the material heat at the time is also great we do not treat Sandhya at Noon to be compulsory in our system. During the time that follows the heat of the sun begins gradually to subside and we begin to advance towards coolness till we reach the point where both the heat and the coolness are at par and this is the evening time, which is fixed for the practice of sandhya. It helps us to derive the full benefit of the time getting more closely attached with the coolness of the hour. As the time advances further on we go on getting closer to greater coolness. finally we reach the point where we are closest to it and that is the time of dawn. The sun's rays have their least influence at that time. It is a scientific principle upon which the division of the timings for puja and sandhya is based in accordance with the natural effect of the time.

Performing of sandhya before sun rise is stressed upon for the reason that the external heat and ether influences which have been driven out of the body, may not creep in again by the effect of the Sun and thus we may be able to derive best advantage of the time.

435. SANKIRTANISTS: RD-14, 15, 66

The chantings of the sankirtanists may be compared more appropriately to the groans of a sick man which only offer him a temporary consolation but do not actually relieve him of the pain. The pious effects of the pure minds in the company is likely to be spoiled by the evil effect of the impious minds. The undesirable element must, there-fore, be kept away if full advantage is to be derived from these performances. Sankirtans (congregational chant) in fact, does not offer means of preliminary advancement but is rather helpful only to some extent after sufficient advancement. it is most effective only when conducted in a congenial atmosphere over- flowing with pious thoughts.

The peace atmosphere created on such occasions is claimed to be due to the effect of transmission. It is really the 'result of vibrations produced by

the sound of singing in a chorus. In sankirtan, as our thoughts are located on some pious ideal we begin to feel the same thing in our heart automatically. It has nothing to do with transmission.

436. SANSKARAS: II-6,7,84

One makes or mars himself. The world is composed of finest paramanus (sub atomic particles) which are dense and dark, but in between there exists a faint glow also. That confirms the idea of the presence of both Purusha and Prakriti side by side. The wise and the prudent, inclined towards divinity take into view the brighter portion and get profited by it. On the other hand those held up by the charms for material objects get themselves linked with the darker paramanus and go on contacting the grosser effects thereof, which get solidified by the effect of their continued thinking. Thoughts create impressions which go on growing stronger forming coverings. They offer a fertile ground for the Mayavic effect to settle in. The effect thus cast upon the particle of the body, being thereby focussed on the membrane, is reflected upon the centre of the brain. This leads to the formation of samskaras which having deepened make him easily susceptible, making his mind all the more rigidly adhere to environment and association which tend to support ill's evil tendencies. Thus he goes on from bad to worse. At this stage, it may only be the power of the Real Master that can save him and help in the transformation of his darkened inner state. The physical actions of the abhyasi who had, developed the inner state of mind that 'I am not the doer' do not create impressions upon his heart. When impressions are not caused the samskaras are not formed, and consequently chances for Bhoga do not arise. The formation of samskaras is thus stopped. This is quite essential for those on the spiritual path.

437. SASTRAS: SM-33, 34 II-91,92 II-221,222

The sastras may be of value to those who aspire for realisation of God or attain the bliss of paradise and the joyful company of the houris (celestial damsels). They deal with topics related with the Divine and for that reason great importance is attached to them. There is also admittedly a

good deal of ambiguity in them. Manu has laid down in clear terms that whatever is not appealing to reason in the Vedas should not be accepted and followed. Regarding their spiritual merit I can safely say that since they deal with elementary rules and principles they are really meant for the beginners of spirituality. If you take into account any of its srutis you will find that it relates to the necessary requisites of the elementary stage. They may, however, be studied for the sake of theoretical knowledge to make one a learned Pandit or a philosopher, but their utility in the practical field is not of much account.

Sastras go into contradiction of each other, but they are of value to us since they offer a chance to think upon and arrive at a solution. They have another merit besides. It is that they offer means and methods for spiritual advancement for men of every taste, mentality and standard of mind.

438. SATPAD: TC-6,7 SM-15, 16

The saints have generally called the state of neither light nor darkness, as satpad which is not correct for this state is much beyond that. That is in fact the reflection of the Reality which in itself is still beyond. This may be astonishing to most of the readers but I have written this only for those who are well advanced in spirituality and are in the thorough knowledge of this science. It can only be experienced in a practical way and is not to be found within the bounds of religion. It is an entirely different path. It is itself a science for which one may not be well fitted unless he develops the capacity to perceive Nature with his inner eyes. Till then he can have no approach upto its fringe even, not to speak of knowing or understanding it. Religion helps one only to understand that there is something more in Nature for him to perceive. But for picking up the pearls one has himself to dive deep into the ocean. In fact, the very simplicity, purity and innocence of the Reality has become a veil to it.

People have lost sight of the Reality which is beyond both light and darkness. This is what has been shown in the emblem of the Mission and that is in a true sense the state of man's perfection, from which no decline or fall is possible. This is a very delicate point of philosophy.

439. SATSANGH: A-141, 162 II-8, 133, 155, 273

In order to have control over the materiality, you should have control over spirituality (conscious-ness) and all of us do the same thing. You already know the methods of acquiring control over spirituality, for which the practice and satsangh are absolutely essential.

I hold that mere questions and answers can never reveal the mysterious interior of a man. This can actually be known only through close association (satsangh) and practice (abhyas).

Satsangh is beneficial and imperative, but I here is no harm if it is missed because of doing service to mankind.

I had a feeling at about 7.30 A.M. that the reflective influence had reached some high point, but the condition has not been revealed by them. If satsangh could be had that would have revealed it quickly.

I was doing meditation, when a condition of intense emotion prevailed over me and a faint cry came out of my mouth. The points which have awakened these days have unlimited purity, delicacy and subtlety, but slight weakness is felt at that point. Really ascent in this condition is impossible without satsangh, faith and grace of the Guru. This point is so delicate and light that it cannot be expressed.

One thing which I like to introduce in our satsangh is that at 9.00 P.M. sharp every abhyasi, wherever he might happen to be at the time, should stop his work and mediate for 15 minutes, thinking that all brothers and sisters are being filled up with love and devotion and that real faith is growing stronger in them. It shall be of immense value to them, which their practical experience only shall reveal.

If every satsanghi feels the Mission to be his own, the difficulties that the Mission is now facing may disappear. When we feel our children as our own, we are prepared to undergo any hardship for their comfort.

Now, hear about our gathering. Some gentle-man does puja for the sake of courtesy and another sits for it for the sake of formality. Well, thank God, there is at least this much. Some gentleman has got the habit of

sitting for puja once in a while, and wishes that I myself should form this habit in him. Well, so much for the better. Possibly some one or other may even enter the sphere of blasphemy of remembering me instead of God in times of difficulties and hardship. None seems to possess the real interest. Even if there are such, they can be counted on one's fingers; they have got neither longing nor craving. Lalaji had written, 'I require lions, not sheep' and told some gentleman 'I have admitted even sheep in my satsangh for courtesy's sake'. This was his experience. Remembering this, no complaint against anybody remains. It appears that it is my fault alone. But then, everyone has to be looked after.

440. SCYTHER OF TIME: R D-2-4

India has become politically free but self-independence or the freedom of soul is still wanting. The main obstacle is the want of capacity for a broader vision and free thinking. The whole atmosphere is surcharged with prejudice and rivalry. The entire structure of society and culture rests on the same foundations. Sectional jealousies are the main cause of the down-fall of our civilisation. The castes were originally the different guilds of workers and artisans organised in order to solve the question of division of labour. But to-day each guild tries to cut itself off from the rest of the community forming a separate independent unit, harbouring feelings of hatred and jealousies towards the other. The whole society is thus proceeding towards disintegration. The time is now at hand when this evil shall soon cease to exist. Nature is at work to put an end to this evil. The scythe of time is unsparing. Let this serve as a warning to the ardent supporters and advocates of caste prejudice. They cannot escape the consequences unless they mend in time. The will of God must have its course. Prejudice is the greatest evil, rather the deadliest poison to spiritual life. It keeps one confined to himself, losing all access to a broader vision. It creates narrow-mindedness and all prospects of development and progress are lost to those who pin their souls to it. Prejudice breeds hatred towards others and it is nothing but a feeling of false self-superiority in a disguised form. If you nurture this evil, you thereby add one more link to the existing chain of egoism. Consequently, you remain

farther away from Reality. The realisation of the limitless thus becomes an impossibility.

441. SECRETS: A-155,156 SM-50 I-67

In certain sansthas the usual routine followed for practice is often kept confidential. It is released and revealed only to those who undertake to join them formally. What their purpose at the bottom may be, is not quite understandable. Nature has no secrets and I think that one professing to follow Divine path must also have none either.

Condition is becoming such these days that it is an impossibility to express it, and if this condition continues I fear I may perhaps not be able to express it in future. Neither does mind go towards conditionlessness, nor is there any feeling of some colourful condition. Nevertheless external influences, which the mind has grasped, are felt in the form of mist or smoke on silent water. But they do not cause any change or alteration in the silent condition which is prevailing (which I take to be the effect of the inexpressible). I am enjoying a view of extreme restlessness in excessive peace. There is no limit to restlessness. If more attention is paid to it the condition may probably be described as that of a fish out of water. The condition of self-forgetfulness is like that of a consumptive or chronic patient who feels power in no part of his body, and whose activities have come to an end. Even doing of Sadhana and Upasana is not experienced as an act of worship or practice, but merely as routine. During meditation both samadhi and absorption come. But I do not derive pleasure from it. The same is the case with eating, drinking and other acts. The mind has become somewhat disinterested. The thought of remembrance of God remains like an idea or as a faint recollection. It is like a piece of cloth, hanging inside a room in rainy season, becoming slightly damp and acquiring a mild soggy smell. I feel my present condition as the condition of Divine Secret. If this condition is mentioned to any stranger he will never believe it, and if he believes it he will go astray. It is no wonder if Kabir Das Ji warned his brilliant disciple Dharma Das ji in the following:

'0: Dharma Dass, I invoke thee thousands of times, Divine Secret should not go out'.

442. SEED: S M-45, 46 I-158 II-56

In our sanstha, reality is infused into the Abhyasi at the first stroke of will which serves as the seed in the long run. The process is generally set in by one's Master so that the seed may grow easily and the scorching heat and winds of adverse circumstances may not burn it up. The disciple waters it by constant remembrance which is the only thing needed on the path of realisation.

I have, however, sown the seed of spirituality. The tree shall soon bear fruit but it is now upon you all to look after its nursing.

443. SEEKER: Inf. 25 I-17, 18, 20, 90,118 II-109

I was blind to everything except the one I sought for. I sought for him and Him alone my Master. He was to me all in all. Nothing else was in my view. His image alone was implanted deep within my heart. I never looked to anything but to His form. I never craved for the joy and comfort of the world nor even of heaven. I felt perfectly unconcerned with God. All that I craved for was the attainment of an end like that of His nothing short of it and nothing beyond. I had absolutely no desire for the realisation of God, even if it be, on my part, an act of blasphemy in the popular sense.

Seeker should be one who is blind to the charms of the world, inspired with one object and one purpose, and thinking all the while of that alone which may be helpful to him in attainment of the ideal. Such a seeker shall never fail to seek out a Master worthy- of the job. Such a seeker can never be led away by the flow of irrelevant thought. He remains firm on the right path holding fast to his sadhana. He is prompted by an intense longing and always remains in search of better means to speed up his progress. His own internal light helps him a great deal on the path. This is the key to success which has been so much stressed upon by sages. In short, all that is required for sure success is intense longing, together with

proper means and earnest endeavours. It may be possible for an abhyasi to advance upto negation and even beyond that, in the first place, by the kind grace of the Master who might himself have attained that state. But, for that the abhyasi must develop in himself intense love and devotion which might induce the Master to bestow his grace.

In the present age there are a few who are true seekers, even of liberation, for people generally do not think the aim worthwhile in comparison with the charming attractions of material wealth and prosperity. A real seeker is he who all along with his state of tranquility, feels a restless craving for the realisation of the ultimate. It is in fact the very thing which removes thorns and thistles from our path and facilitates our march onwards.

True seekers in the real sense of the word are rarely traceable, though some of them exert vigorously to create in them a state of mind which might seem to promise highest ascent.

The real merit of the system will come to light if one comes forward as a true seeker for It. Hardly a few among the abhyasis exert to make themselves even receptive, though even then I thrust It upon them at times, still I fear I may have to carry it all with me when I leave the material form. 'Seek the being that seeks you, and not that which tends to neglect you'.

444. SELF: T C-10 II-189,204,252,260

Self is all pervading in man just as it is in the whole universe, taking the universe in a collective sense.

I do not consider matter to be eternal. The self alone is eternal and it is the cause of all, then a time comes when nothing remains except that.

Self has always a longing for its own Realisation. It is only possible when it becomes one with the centre.

'We are there, where from we do not get any tidings of even our own self'. When we slide down a little for the purpose of work, we feel our own fragrance (the Divine one) in every particle. Unless a momentary glimpse of that stage is witnessed, it is very difficult to understand the condition.

To whom shall I show my Mastery when there is no disciple, nor my God. By the grace of God I am almost always in the state of Negation where there is neither myself nor my God. Anything done with full self-confidence will be correct provided that one is obvious of the fact as to whom the 'self' refers. 'Self' should completely disappear.

445. SELF EFFORT: RD-51,53 S M-72 Inf.6,15 I-59,107

Self effort fails after reaching some region because as you go up you come in contact with the subtle force of Divinity, and it pushes the abhyasi down because he cannot get at it. There the Master of high calibre who has command over the region is needed.

Our stay at the points for purpose of Bhog is often very long and in most cases it is almost impossible to get out of it by mere self effort. It may, however, be possible at a few preliminary stages but subsequently it becomes quite impracticable. It has been observed that most of the stages of the past who had tried it by self effort only remained lingering for their whole life on the very first or second stage and could not cross it. The fact is that at somewhat advanced stages we have to face what may be expressed as the slippery condition of the place. There we may sometimes go up a little but soon slip down again. The same thing happens again and again with the result that higher ascent becomes arduous and well-nigh impracticable.

By self effort people sometimes do proceed upto some distant limit but definitely they take a very long time and the danger of being caught within the whirls persists throughout. Those who proceed independently also get up to the sixth point through the usual process of merging and identity but the result often is that they are attracted by its charming aspect and do not feel like going up towards the next stage.

There have been cases, however, where sages have attained perfection by mere self effort, surrendering themselves direct to God. But such examples are rare. It is really a very difficult course and can be followed only by persons specially gifted with uncommon genius.

As we go higher and higher the force of Nature becomes subtler and subtler; and the subtler the force, the more powerful it is. Hence, the ascent by self-effort becomes very difficult. At this stage the help and support of a worthy guide, who might push the abhyasi up by his own force, is absolutely essential. But still the risk of slipping down does persist, unless the Master's power is applied to support his stay there. Since the spiritual stages are innumerable, the time required to traverse them is also incalculable.

446. SELFISHNESS: I-167

Selfishness to some degree is usually found in almost every one, but it turns out to be a serious defect when it exceeds its proper limits. So far as spirituality is concerned even an iota of it may turn out to be the creator of innumerable defects.

447. SENSELESSNESS: I-84,85 RD-85

Generally, people take concentration in the sense of an unnatural heavy sleep brought about by the temporary suspension of the senses. As such, it is just like a state of senselessness caused by the drowning effect of some intoxicating drug. The entire process, as it is prescribed, is wholly unnatural and artificial, and the means adopted for the purpose are all physical and gross. The result is that instead of proceeding towards subtleness, they go on imbibing more and more of solidity and grossness, and finally turn into impregnable rock.

In certain cases the teachers exercise their will-power to stop the normal functioning of the mind during sittings, creating a temporary state of senselessness or suspension of brain. The condition, no doubt, is most attractive to a beginner, who is ignorant of reality, and he feels greatly impressed by this extra-ordinary display of power. It is only a feat of jugglery practised by those who are eager to attract the largest number of disciples in order to establish their greatness as a Guru. I would call it the greatest misuse of power on the part of a spiritual teacher who has perhaps no other underlying motive than self-predominance. It is a wrong practice and greatly harmful to the spiritual advancement of an aspirant.

Ideas thus suppressed or suspended, soon begin to react with greater force, spoiling the entire system. Besides the practice creates internal heaviness and dullness of mind. One who is subject to such a practice for a long time loses sense of discrimination and his power of realisation gets blunt. In course of time he gets completely spoiled and quite unfit for the real spiritual training.

448. SENSUOUSNESS: A-46

When I sat for meditation in the morning I felt that from the seat of the spirit within to the fore-head, which is perhaps the seat of sensuousness, there was an extremely subtle link like a straight line and the two extremities of the link seem to be molten. After a while I felt as if the connection with the seat of the spirit was broken, and the thought remained at the seat of sensuousness alone. As long as the link between the seat of the spirit and sensuousness was there I felt, to an unparalleled extent, thoughts of sensuousness and passions. After a while, the state ceased to exist. There only remained a tickling in the forehead during the meditation. Thought is struck to the seat of sensuousness. Peacefulness was so intense that every part of the body seemed to be devoid of sensations. Hands and feet seemed to be lying motionless, wherever they were placed. I was loath to make any movement. After meditation I felt some heaviness in the head which lasted the whole day.

449. SERF: TC-17

Prayer is a sign of devotion. It shows that we have established our relationship with the Holy Divine. When the idea of Divine Master ship is established, our position turns into that of a serf. Now service is the only concern of the serf. He never allows his heart to be contaminated with anything but the esteem regard and devoted worship of the Master. It is the true form of devotion and the connecting link between the Master and the serf.

450. SERVANT: R D-69,70,72 SM-76 A-145,146,148 I-127,156

It is a great blessing to be a servant for the service of others. If the idea of being a guru crosses his mind even once in life he becomes unworthy of being a guru for all his life. The consciousness of being a Master, if maintained, soon develops into pride, the crudest form of Ahankar, and consequently into its resultant defects, which are the worst drawbacks in a guru. It is, therefore, essential for a man to get rid of these evils before he comes out into the field as a Guru. God is the real Guru or Master and we get light from Him alone. He must, therefore, treat himself as the humblest servant of God, serving humanity in the name of great Master. Reality is absent totally where these evils prevail. A guru or teacher must, therefore, banish from his heart even the slightest feeling of greatness and superiority and consider himself as the humblest associate or a servant of humanity. I think and feel it as an essential thing for a Guru to give up his masterly position and feel himself an ordinary servant of humanity. He must be a selfless man and a true servant of humanity at large, teaching people out of pure love without any ulterior selfish motive of name, fame or money. He must have his access upto the farthest possible limit and must have the power of yogic transmission.

I have a heart ever ready to help anyone who might be in need of it. I take the task as only a humble servant of humanity. There are and have been Masterly gurus who work and have worked as masters in their time, but I prefer to be servant instead and to work as a servant for the good of the people in general. Please do what you are told and inform me of your day-to-day progress and also of the difficulties, if any.

I consider everyone to be a servant of God. If anybody is wealthy or a man of position, my heart does not attach any special importance to him on that account. The status of the Raja, the pauper and the fakir, all the three seem to me to be the same. If somebody is a Governor, my heart is not inclined towards him on that account. This state has come into being since last month. My heart makes me realise that now is the beginning of my spirituality. Delhi is still far away.

451. SERVICES: R D-100-102, II-62, 120, 121 I-156, 199

Any kind of service, if done selflessly, is helpful. Service carries with it the sense of worship, and we should be as busy with it as we are with our daily routine of life. The easiest method for it would be to think everything one has to do as the order of God and treat it as one's duty.

Service to fellow being is service to God in the real sense, if it is not done out of any selfish motive. Whatever, we do in our daily routine of work is in relation with some of our fellow beings, be they our children, friends, or relations. If we think that while doing a work we are really serving one or the other of God's creatures and not our own purpose, we are all along following the path of service, although we are outwardly busy with our usual routine of work. Almost all our activities in life are connected with providing means of livelihood for our children and dear ones. So if we treat them as children of God, who are entrusted to our care and whom we have to provide for and look after as If duty bound, we are then serving His children, and thereby God himself. We shall thereby get rid of undue attachment too and shall thus remove one of the greatest obstacles from our path. The process, though easy and simple, will lead you also to constant thought of the Supreme Master in all your activities. If this thing gets tooted deep in your heart, every action of yours will then seem to be a duty merely for duty's sake, in accordance with the divine dictate without any selfish interest or personal attachment. Universal love, then becomes predominant and we begin to love every being of God's creation without any feeling of attachment with it. It leads us to devotion and sacrifice.

Service may be taken as the stepping stone towards devotion. But it is by no mean all and sufficient. Service refers to the action of the physical body including the Indriyas. Mind which is in the background must also be there in it. When the body is engaged in service the mind must also be with it. If it is actuated by the feeling of love and sympathy, the action shall be alright, otherwise it shall only be formal and associated with some selfish motive. In that case the result will be quite reverse. Our primary motive is to develop devotion and for that service is only a means. We serve in the real sense only when our motive is sincere and honest. It

carries with it a sense of duty as well as of love, the two being inseparable from each other.

There may be others who, though they do not seem to be active for the service, have in their heart tender feeling for others. That may also be good to some extent at least, though they can be said to be walking only with one leg. Higher souls who are firmly established in the Divine, and entertain in their heart no thought but of Him, may be rare, very rare indeed. There remains nothing in them undone by way of duty. They, with a heart rent asunder with the intensity of love, are themselves unaware of it, and are not in a position to decide what to do or not. But after having attained that final stage they have also to revert to it, though in a somewhat different way. Their services at the time are beyond conscious knowledge, and the idea of service too seems to be out of the mind. The whole action becomes automatic and spontaneous without any conscious thought or effort.

Few persons seem to realise that service to the Mission besides being a part of every abhyasi's duty is also highly beneficial to him spiritually. Moreover that which must be an objective of the abhyasi may also be pleasing to the Master. But what is to be done when people do not take this most common place factor into account. Unfortunately there maybe a few who might even get annoyed if they come across anything disagreeable to their taste and liking, even though that might be fair and proper.

Your very thought of service will bring man within your field of spiritual training. The thought of a spiritual man creates the atmosphere in accordance with the nature of one's thought.

452. SHAG-E-QADR: A-85

I felt that I was Rama and Krishna. At about 12 in the noon the feeling of 'I am God' was experienced with intensity. Condition unchanged the next day. In the evening from 6.30 to 9 condition of peculiar intensity prevailed. In the night also condition remained intense and pleasant. Heart also throbbed a lot, I do not find words to explain this condition. It

will not be out of place to call this night the Shab-e-qadr. Shab-e-qadr can literally be translated as Esteemed Night, or a night to be esteemed. Muslims believe that the Shab-e-qadr occurs during Ramzan, and if a person remembers God during that night he acquires the merit of having remembered God for a thousand nights. This term is used metaphysically in Urdu and Persian literature.

453. SHATTER (-ED PARTICLES): TC-15. 16, 37 I-88 R Y-13 SM-35

If somehow or other people make a firm determination to reach the Reality, the power of Master shall affect them. These things can be shattered only by the help of such a Master who has the power of transmission to break open the wrapped up things and remove complexities. For the attainment of that highest point it is necessary to shatter the limitations which impede our progress on the path. We have set up a tiny creation of our own individual material existence having layers after layers of grossness and opacity. What is now to be done is to shatter off these layers of opacity one by one and assume the Absolute as we had at the time of creation.

At different chakras or plexes there are various knots in this network and still more are under formation. For shattering them up, the help and support of one who has shattered his own is really invaluable.

When we ponder over God, our imagination creates a circle round it. That is the knot which bars our approach to the answer of every question. If possibly we can get over this knot and remove the limitations of thought, then the subtlest things can be revealed to us. But there is also another circle within, of which this one is but a reflection. When we force our entry into that one, the mystery of the centre can be revealed. But the breaking of these limitations can only be possible when one is able to shatter the particles of his being. But that is rarely possible since the means required for the purpose cannot be brought into practice except in rare cases. If however a person does come into existence who can do so by his will, then the circle will disappear from view because the vision too will in its shattered state become one with it. But in order to have a knowledge of it,

it is also essential for him to be able to rearrange the particles of his being so as to assume a similar form of existence as it had before. Common imagination may not conceive of such a personality having ever been born, but my perception asserts that definitely a few such ones have come into existence already. The condition that exists after the scattering of the particles is similar to that of the Latent Motion and his will lies dormant in it, just as it was before the time of creation and will again be after Mahapralaya (complete dissolution). The same dormant will which caused the creation to come into being will again lead to the readjustment of the shattered particles and there will be no limitation then left.

454. SHELTER: R Y-11

When we begin to love the object of our concentration, Nature's power then begins to run through us, for the great soul is endowed with such power. Our emotions and feelings made worse by our wrong-doings, begin now to come in their original form and attain the highest excellence. By original form I mean that as they were at the time when they took the human form for the first time.

Our functions and work being unregulated and the mind undisciplined we seek the shelter of such a great soul or the Master.

455. SIGNALS: A-7

The thinking should be correct. Even if you think only a little that must be correct and the signal of the heart should verify it. People do not care to find out what the Divine instruments for the work are. Mind thinks and heart gives signals for its correct-ness. The heart gives signals of different nature. To understand them is rather difficult. So far I could not find words to express this thing satisfactorily. But if a man practices he will 'know' the nature of it. It has come to my experience that every living organ of the body itself speaks when you concentrate over it.

456. SILENCER: A-181, 182

The things continued in different colours till all of them became one, as its natural effect. Now this is the condition which we can safely call the

colourless condition. Afterwards, there has begun to arise the state which was almost changeless. This thing continued for a certain period till there came a time when the impression of the condition itself bade farewell. I do not know what has happened to be afterwards. I was silent; the world was silent; Nature was silent; and I was in a way, a silencer myself. There are so many speakers but I am the silencer. That was the humorous way of expressing my condition. I may call it neither balanced nor unbalanced.

457. SIMPLICITY: T C-32,37

Simplicity is the very essence of Nature. It is the reflection of that which existed in the Absolute in a latent state. It promotes growth. It can be aptly described as the quintessence of Ultimate. This is in fact the life-substance of Nature. Activity starts from this point which is verily the very origin.

You should try to renoun the latent power which is the very quintessence of Nature, by breaking up the net-work interwoven by yourself. Taking up for the ideal, the simplicity of Nature, which is before every body's view, you should set to work for the attainment of the goal in a way that all senses having merged in may become synonymous with that which remains after the fading away of the previous impressions. Then alone can you think of yourself as diverted towards Him in the true sense.

458. SINNER: II-269,270 A-146

The longer the life, the greater is the danger of sins. There is an English proverb also which says: 'Those whom the gods love die young'.

When His mercy reached the sinners those who were not sinners were affronted.

To think one self a sinner is a mark of humility. But this idea is Islamic. Probably this has not been said in our religion. There is indeed a matter of courtesy in this. When we think ourselves to be sinners our heart begins to drag his mercy, and we will be amply benefitted in this condition when we totally depend upon His mercy. It is a part of surrender. When we proceed towards a great thing we begin to feel our littleness; so much so that we will be looking towards his mercy and we will be a non-entity. It

means that we create a vacuum for His mercy. This is about Reality, which the seeker alone can know.

Considering oneself to be a sinner and subject to a wave is the height of human gentlemanliness. Rather, this is a special blessing and kindness of God.

459. SOLIDITY: SM-51 R Y-12, 13

We find ourselves all the time busy with the worldly things. If we are not doing anything, our thoughts seem to have wings in the leisure hours. We are always in tumult and disorder. Our individual mind has become used to such type of character, and thus we have made everything topsy-turvy. Our actions and thoughts count much in our wrong making. When we remain in contact with ideas and thoughts of different kinds, they leave impressions upon our emotional feelings and senses. All senses are spoiled and adopt a wrong course. When such practice continues for a long period, we make them worse. The marks we thus make upon the senses and indriyas turn them solid like a rock, having no bodh or wisdom. Soul is, no doubt, not acted upon, but we create such obstacles and coverings which keep it enwrapped all round like the cocoon of a silk worm. What happens then? We cannot even peep into the soul, what of realising it. By the effect of our vicious thoughts and actions we spoil our sense of discrimination and right cognition. Those who have reached this state of solidity, as said above, do not like to come under the teaching of Raj-yoga. This is why people turn a deaf ear to what we say.

The solidity comes in by the effect of our own thoughts, actions and surroundings. Our thoughts must, therefore, be regulated and the individual mind be thoroughly disciplined, so as to clear off the weight settled in.

460. SOLUTION: A-174 SM-3

The blissful time ushered in by his advent introduced a new era of spiritual awakening which promises a practical solution of the human problem of existence. We are struck with a reverent joyful awe when we

recall to our mind the grand renaissance brought about by Samarth Guru Shri Ramachandraji (Lalaji) in the spiritual field. He offers an easy solution of the problem of existence which has ever been confounding even the greatest of sages.

The Guru sat down and remarked that it was one's duty to pray for the solution of a difficulty, and that meditation and prayer were necessary for health.

461. SOUL: SM-35, 36 A-35 R D-18-20 I-35

Our existence in the present grossest form is neither sudden nor accidental but it is a result of the slow process of evolution. The latent motion which led to the formation of the universe may be called the first super-Mind of the Almighty. We owe our origin to that mind which we call the First Mind. At the back of the mind there is the centre or the state of Tam. The existence of the soul can be traced as far back as to the time of creation when it existed in its naked form, as a separate entity. From the primary state of existence of the soul in its most subtle form we marched on to the grosser and grosser forms of existence. These may be ex-pressed as coverings round the soul. The earliest coverings were of finest nature and with them we existed in our homeland, the Realm of God. The additions of more and more coverings of ego continued, and subsequently Manas (psyche), chit (consciousness), Buddhi (intellect) and Ahankara (ego) in cruder forms began to contribute to our grossness. In due course samskaras began to be formed which brought about their resultant effects. Virtue and vice made their appearance. Slowly our existence assumed the densest form. The effects of samskaras is the commencement of feelings of comfort, miseries, joys and sorrows. Our likings for joys and comforts and disliking's for sorrows and miseries have created further complications. Consequently, we find ourselves surrounded by pain and miseries and we think that deliverance from them is our main goal.

Just as a wrestler having physical strength considers his- whole existence as body, similarly I experience my existence as all soul.

Man's soul possessed consciousness. This consciousness was the direct result of the divine will which led to the formulation of things. The result of our will was that by the application of our thought power we made the things we had brought with us. Thus all that we had around us was that which was opposed to the real nature of the soul - Peace is the characteristic of the soul while unrest the opposite of peace, is that of the body. But we ourselves were the doers of all this, and this was our own work. Now the out-bursts which resulted from these actions and counteractions appeared to us in the form of sufferings and miseries. If we somehow cease to supplying them with power, they will begin to wither away like unwatered plants. This can become possible only when we divert our thought, which is associated with body-consciousness, towards the soul. The things which, through our wrong doings, have assumed the form of miseries and afflictions will begin to wither away, or shall be over-influenced by the effect of our superior consciousness. They shall in course of time be cleared and their out-bursts shall also cease. Man will then be in a state of soul-consciousness which was originally enlivened by the effect of Divine will.

462.SOUL DANCE: I-199

The absorption often felt at lower stages in Sahaj Marg may, however, be denoted as the soul dance which is a high type of dance. When a dancer gets completely absorbed in the dance, it comes at par with the dance of Lord Krishna, which possessed the merit of driving the on-lookers into a state of ecstasy. But this type of dance is now quite unknown and obsolete. The ancient books also do not make any reference to it in clear terms. The Tandava dance of Siva, though not exactly the same, was much akin to it, but it was of a grosser type.

463.SOUND: Inf. 14

There is a particular sound too at every knot, the higher the knot the sweeter is the sound. It is loudest in the Pind-Material sphere - but it grows softer and softer as we ascend higher. If one concentrates one's attention over the sounds or on their rhythmic rise and pitch he develops

only the Siddhi's or miracle working capacity. The sound at all the five knots, though slightly different, is much similar to each other. It is known as the wisdom of five-fires (Panch agni vidya) over which Ravana had acquired full control. The vibrations at the point are such as to make one feel the echo of the sound there. They grow loud and low with the change in condition.

464. SPACE AND TIME: SM-20, 22 Inf.44, 45 I-185, 186

Before creation there was only 'space' all over. Thus being of God (Isha) was a later development and it took sometime for its appearance. We see the space as endless and eternal so we conclude God as well to be eternal. Time followed after God had come into being. Thus space served as the mother of creation of God, and Time was the negative state of it. Everything must have its end in Endless-ness. Motion was also there in everything, however fine or invisible it might be. The need for creation of God and of universe led to be the cause of the existence of the space. It is and shall ever be and is therefore eternal. the Akasa or the space is Absolute. It is not composed of particles nor is there any action in it. It is perfectly pure and unalloyed.

Akasa is space while Avakasha is the time, both widely different from each other. Time - the creation of space - may be taken as the grosser state of Akasa. As a matter of fact, the universe is the manifestation of Time or Avakasha; while God is that of Akasa, or space. The inner circle led to the creation of God and the outer one to the creation of the universe. The intervening portion is the duration. If the outer covering along with intermediary portions get dissolved, as it happens at the time of Mahapralaya, only Akasa or space remains. This is to say that the identity transforms into Akasa. At the time when there was only the Absolute and no creation, the question of Time did not arise at all. When the thought of creation got enlivened in the Base, it was perfectly free from everything. it proceeded on and due to the effect of motion, got transformed into power, with its tenderly), directed towards action. But for the action II must naturally stand in need of a field or base. Now the, brief pause, intervening the original thought and subsequent being, or in other words

between cause and effect, was already there. This can appropriately be interpreted as 'Duration' or 'Time' and served for the field of its action. Thus Time having merged into the power, got itself transformed into power, for further actions towards creation.

The origin of time can also be traced as far back as the point where from the creation came into being. The period covered by Kshobh to come into action is the time. In its absolute state it is a power which can be utilised by yogis of calibre. It is a very high attainment. One who achieves it also secures conquest over space.

465. SPARTAN: I-219

God can better be sought for in the depth of one's own heart. But for that purpose the spirit of the spartans who would return from the battle field only with the shield or on the shield, is necessary.

466. SPECIAL PERSONALITY: RY-37, 38, 44, 45, 55, 63 I-168, 211 II-117

Almost the whole world believes that at times when the world has gone down into utter degradation, special personalities in the form of saints, prophets, avatars of incarnations come down to the earth to free it from the evil influence caused by the misdirected trend of the human mind. Thus nature's work can be accomplished only through the medium of some super-human personality appearing in human form, because he is in possession of the mind which is the only instrument to bring things into action. But the mind he possesses is in its absolute state, almost akin to the divine power in the form of Kshobh.

Nature now requires change - a thorough overhauling and for this purpose, I may assure you, a special personality has already come into existence and has been at work since the end of- 1944. The great sages of today with highest standing in spirituality, little known to the world in general, are working under his directions. Still more, individuals are being prepared for the task ahead. Those who have eyes and vision may see and realise his working and its effect. The task ahead is of a very important nature, and change will be the ultimate result. Time he may

take, but the result is inevitable after which the world will shine forth in its true colour. The time is soon at hand when the various forces of Nature, under his command, will set to work under his guidance after he has prepared field for it. They are waiting for the task. Such a personality gets power direct to keep the machinery of Nature in proper working order. Saints with clairvoyant vision of the highest type in spiritual phase (yogaja) who have got the capacity to inter commune with the liberated souls, well developed, can justify these facts by directly communing with Him or reading the Nature. Others will see the results in material form in due course.

The personality who has now come down for the change is the only person throughout the universe. He can appear in the Sun and the Moon, in astral form, at any time he likes. He picks up work for the worlds other than our own. If you just develop your vision you will find such a personality stretching himself throughout the Godly empire, although having his physical body at one place only. He is playing the part of Nature in the true sense. He is neither friend nor foe to anybody. He is all along balanced in his ways and never loses equilibrium. If per chance he does so even for a moment, atmospheric disorder and gloominess will be the result. If it continues for some time the shadowy hearts of the people will collapse. Activities, at this stage, are all gone and actions become automatic.

One who reaches there controls the universe according to as he is directed. The directions come from Absolute Base. Special powers are allotted to him and he begins to work with them. He feels the wave of Godly work and sets himself to it accordingly. Very order of God passes through him. He catches and reads everything in Nature. Everything remains vivid to eye. Oneness is predominant. He feels everywhere the same, in and about. He cannot judge a stone, a man or a plant in the solidity of forms, as they are. Limitations end here. This is the final goal and the problem of life is thoroughly solved. No worship or meditation is required here. The various powers of nature are at his command and he takes work from them. They obey him. There shall be one and only one such personality in

the whole of the Universe at a time. When the time of Mahapralaya comes such a one, then in existence, will work in conjunction with the liberated soul specially deputed for the purpose for dissolving the creation. The above-mentioned liberated soul shall be nearer the centre than the other ones.

Sit in meditation for some time praying sincerely to God for it. The physical form of the personality may come to your view. If you want to see him with physical eyes it can also be possible if you are keenly eager to trace Him out. But inter-communing with Him can be -possible only after sufficient advancement. You should seek for Him just about yourself: Or else at the highest level upto which the stream of your thought can flow. In a fit of emotion you might as well say 'please show Him to me'. What I have to say to it is that my thought is, and has ever been, inclined towards it, and I am trying to make the manifestation of the personality, with all its effects, possible to you.

The personality at work today, comes down from the region beyond the central point, and hence is in possession of highly potential powers, though to our outer view they might appear to be dim or subdued. None of the Avatars who have so far come down to the earth had ever been bestowed with the power of the root. I reveal this on the basis of my reading of Nature through the grace of God, who alone is the real knower of things.

467.SPEECH: ____A-172

'He who has seen does not have the power of speaking. He who has the power of speech does not have the power to see'. That is to say this condition is inexpressible. Description of the point, which the Master has made me to traverse, cannot be made by speech or pen. Nevertheless soul conditions, or effects which descended on the heart, are being submitted. A few months back the condition was such that nearness went on increasing. Now there is neither the feeling of distance nor nearness. What exists does exist.

468.SPIDER'S WEB: TC-33

The perfect calmness that existed before creation was disturbed by the effect of the stir (kshobh) which led to the formation of forms. Since all created things had brought with them a reflection of the real power, their actions were also similar to those of the cosmic powers which were set into motion by the effect of the stir. Thus a spider's web began to be formed. Every particle in its composition possessed the power and will continue to do so till the time of its return to the origin comes. When man was created his condition was dormant. The dormant elements which he had brought with him had no manifestation. Gradually the powers inherited by him began to develop and the same original thought that had caused the primary stir, being present in man began to manifest itself, in proportion to its magnitude. It began to display its actions similar to those related with the Divine. But the Divine will being directed downwards the man's thought took up a contrary trend and began to build up his own creation. Since he took up the opposite course all actions that he undertook were in contrast with those of the Nature. This led to the formation of his individual network which in respect of net purity was in contrast to that of the Divine, though their actions in both the cases were almost the same.

One must go on reducing the activities, shaking off all superfluities that have entered into his being, for the purpose of shattering his individual net-work and assuming the purest state, one has finally to acquire. This can only be possible when he associates himself with one who, having shattered his own net-work has had enough of swimming in the Infinite.

469.SPIRIT: I-66

Some persons seem to be under the impression that the practices prescribed under this system are by themselves sufficient for the attainment of the final goal, but that is not exactly so. While referring to sadhana under Sahaj Marg I must draw attention to the real spirit of it. The abhyasi must not fix his mind upon its outer features only. Unfortunately people keep their eyes only on formal rules and methods and ignore the real spirit. Under the system, though the spiritual training is imparted through transmission, still the most important and

indispensable thing remains for the abhyasi to develop in himself. It is love and devotion to supplement the abhyas. This feature was introduced into Raja Yoga by Lord Krishna in order to speed up the progress of abhyasis.

470.SPIRITUALITY:SM-1, 2, 173 I-45, 52, 78, 92, 93, 163 II-62, 106, 109, 110, 260, 274 RD-63, 64 A-169, 173

India is the home of spirituality. As such, speculation and the pursuit of the Real has been active here in all ages. This is the time when the dormant forces of Man are taking a deeper trend on the spiritual plane. The world is also having its own share in building the entire structure of Man on the basis of spirituality. The most encouraging feature of the day is that they are all seeking the way for peace. In spite of so much wealth in some parts of the world, peace is wanting. The external means are adopted in vain for earning peace. Unless we turn ourselves inwards, seeking peace, we cannot have even a grain of it. Different methods are being adopted for securing peace; one adopts it according to one's own temperament.

Spirituality has taken a different trend in this age of materialism. Experimental value always precedes the actual thing. At present the real test of a saint is not his real internal condition but his outward appearance. The old ways of spiritual training have been set aside, because the experiments of the inner states rarely are available.

Spirituality is in fact such a superfine state of mind that every other thing will seem to be heavier or grosser in comparison to it. The delicate feeling caused on the senses by the sweet smell of a rose is far heavier. I may express it as a state of perfect tranquillity and moderation in complete harmony with nature. In this state of mind all senses and faculties are so to say in a sleeping (or dormant) state. Their working becomes automatic, bearing no impression upon the mind. Perfect peace is one of its high stages although the real thing is still onwards, when even the consciousness of peace fails. For the consciousness of peace, too, causes some weight upon the mind, though it is very insignificant. When we are really quite unconscious of the very presence of peace, we are in true sense

free from the impression or the weight of the feeling. The condition at this stage is peculiar. It is really neither Anandam (Bliss) nor the otherwise. Words fail to express the real condition at this stage. Such is the condition we have finally to achieve for which he and he alone can be a capable guru, who is permanently abiding in the condition described above, and has the power and capacity to transmit by his will force the spiritual states into the heart of the abhyasi and to remove complexities and obstructions therefrom. None below this level is fit to impart spiritual training to others. The sphere of spirituality in fact starts from beyond the range of senses and a guru who has not transcended the limits of senses is not at all a guru in the true sense.

Service and sacrifice are the two main instruments with which we build the temple of spirituality, love of course, being the fundamental basis.

Spirituality is a science concerning the power which flows from the original repository and has the capacity, in the form of knots both of creating and destroying. The sages of India have used the power of creation for the reformation of humanity. The destructive power too is found in such abundance that even the atom bomb is nothing in comparison. The yogi uses these things according to the divine command and his will power. At present too this power is being utilised and a new world is being created.

In fact, the sphere of spirituality begins from the point when one has reached the shores of Infinite Ocean. Whatever seems to be there before that point may be deemed to be a mere reflection of spirituality. All the srutis positively relate the condition below that level. Our real purpose is to march from diversity to unity, and then beyond it to whatever It' might be. We should ever be after tracing out the reality of things and that is what spirituality implies.

Real spirituality lies in actually becoming colourless, odourless and tasteless, because God has none of these. In our system, it is endeavoured to take one upto Reality. If any colour remains, there can be no purity at all.

For acquiring THAT which is the subtlest beyond all possible limits, we must also be attracted towards means which tend to make us the lightest and the subtlest. The next thing most essential for spirituality is moderation. The word carries a vast sense. To impart spirituality really takes no time for a guide of high calibre like my Master. The time is mostly spent in effecting the making of the abhyasi. We should proceed with our abhyas with faith and devotion, and the desired thing will come to us by itself.

Spirituality is a very easy thing, and its achievement does not take much time. One should only increase faith and devotion. And devotion is generated by remembering again and again.

Where there is the rose the thorn is also there. A seeker of roses is never afraid of thorns. The path of spirituality lies over stony ground and through thorny bushes.

Sometimes the thought says that the beginning of spirituality has come into being now, and sometimes it says that when Maya comes to an end, that is to say, when thought becomes completely free of the sphere of Maya, only then it should be taken to be the beginning of spirituality. So for, all these are mere matters by the way. The commencement of spirituality is still far off.

A misgiving often rises in me whether the beginning of spirituality has been made or not. Formerly I had the notion that the beginning of spirituality is with dissolution. 'The path of eternity is not found without dissolution'. Then the idea came that dissolution of dissolution is the beginning of spirituality. There after the thought occurred 'no, spirituality starts with Baka or Sayujyata. Now I have this thought that only this should be taken to be the beginning of spirituality when understanding or Surat enters into the sphere of Being. I do not know why this misgiving prevails.

471.SPIRITUALMOTHER: RD-53, 54, 109, 110, SM-73, 74

It does not matter much what conception of him we entertain in our mind. We may call Him our friend, Master, servant or whatever we may be pleased to choose. But he remains after all the guide or guru as he is commonly called. The conception of a guru as mother is in my opinion by far the most appropriate and advantageous to a disciple. A mother is the very embodiment of love and affection. Only a mother's heart can bear with patience all troubles and miseries caused to her by her son, thinking all the while of trying to provide for her son's comfort and happiness. The same is the position of the real Master or Guru who is the spiritual mother of the disciple. As such the Guru is always on the lookout for the spiritual welfare of the child, the disciple. It is due to the affectionate attachment of the guru with his disciple that the attention of the great Father with whom his spiritual mother (the Guru) is so closely connected is directed towards him, the disciple. A mother's affection is well known but people know but a little of the Guru's affection and still less of God's affection. The function of a mother and of a true Guru are closely similar. The mother retains a child within her womb for a certain duration. The guru too retains the spiritual child within his mental sphere for a certain duration. During this period the disciple, like the baby in the womb, sucks energy and gets nourishment from the spiritual waves of the guru's thoughts. When the time matures he is born into a brighter world and thence his own spiritual life begins. If the disciple enters the mental sphere of the Guru surrendering all belongings to him, it takes only seven months to deliver him into the brighter world. But the process is generally delayed for a considerable time because while living in the Guru's mental sphere the disciple retains consciousness of his own thoughts and feelings. Thus we find that the position of a Guru is much the same as that of a mother. The conception of a Guru as a spiritual mother promotes in us the feelings of love, reverence and' surrender which are the main factors of spiritual life.

472.SPIRITUAL RENAISSANCE: I-62

Spiritual renaissance must necessarily take place and has already commenced. India will again lead the world, no matter how long a time it may take. Other countries have begun to realise that no nation can even survive without spirituality.

473.STATELESSNESS: II -52, 59, 60 A-140

When the ultimate state of being is in view, it is but natural that by constantly looking at it one may finally close the vision altogether by the effect of the magnetic force radiating from it, and statelessness may begin to settle down.

Statelessness is the basic property of the Real. A sage having fully entered into the state of unity retraces his steps towards diversity. In other words when complete mergence in the State of unity has been achieved there remains nothing in, one to be negated. A reversion therefore comes in, just as it is the case of centre, which includes within its sphere the state of existence which subsequently develops in form and shape. That means that for the state of merging the expression 'merging in unity' is inappropriate, for, then there remains not even unity. The most appropriate expression for that would be 'it is as it is'. But at that stage there is no Anandam, no charm, not even bliss. It is a condition of statelessness. One pulled up to this stage might feel himself undone since he might be feeling neither interest, nor joy, nor even Anandam. That is in fact the real Anandam which one might aspire for. The real Anandam is not the thing that can in any way be associated with the feeling of joy or happiness. Now, if one is brought up to it without undergoing the conditions at intermediary stages, he will neither have confidence nor command.

The same thing which is within is found to be in every particle of the universe and throughout space, and on seeing the external conditions the inner condition becomes known. Now I find due to your kindness the eyes of the bubble have seen the face of the water'.

474.SUBMISSION: RD-111, 112

Submission begins with obedience. Repeated association with him for some time brings us in closer touch with the great soul and his supremacy begins to be established upon our heart. We accept him as our guide in all matters pertaining to our spiritual advancement. The result is that we remember him frequently. When we are perfectly convinced of his superior capabilities only then our submission in true sense begins. We go on with it and practise as we are directed. We think of pleasing him by our actions. The idea of right or wrong too begins to assume prominence in our heart and we feel inclined to refrain from evil. We consequently adopt the line of virtue so that we might be able to please our great Master. It is our primary motive for we wish to be saved from the miseries of the next life. We should ever go on with our work with a sense of duty in submission to the will of God. This will give you a taste of the nectar of real life.

475 . SUCCESS: A-9

I am telling you the secret of success in all matters. Remove doubts and develop confidence in yourself, you will succeed in all your pursuits. Really speaking, if anybody wants to poison his will he should create doubt in himself.

Iron will and constant impatience and restlessness for gaining the object bring easy success.

476.SUDARSHAN CHAKRA: Inf.20

The Sudharsharn chakra of Lord Krishna is well known to everybody. It is represented in the form of bright disc which could be cast at the target aimed at after revolving it round the finger. For this reason it is often called as the Finger-wheel of Lord Krishna. It was the most powerful weapon which Lord Krishna had utilised for bringing about the required change in the world structure. It had the full power of the 'virat' region in it. The Sudharsharn chakra was in fact not the material instrument (in the

form of disc) when Lord Krishna possessed but the subtle power (in the form of revolving ring) which was under full command of Lord Krishna.

477. SUFFERING AND MISERIES: RD-30,31,33 SM-49 II-167-168 I-32,163 A-179

The man who is born in this world is sure to taste miseries. One cannot escape these. When I see the world, I find it very troublesome. Some are groaning with pain, a few are suffering from the loss of their dear ones and a greater number are anxious to achieve success at each step. We try to get rid of these by going into penance, and Rishis (sages) have devoted themselves thoroughly to it. All that is born of attachment is misery. Pain, sorrows, enjoyment, pleasure all contribute to miseries. There is no remedy for overcoming these miseries except devoting ourselves towards godly thoughts of purest nature.

Serious obstruction in our path is caused by our sufferings and miseries. Almost everyone in the world complains of the miseries he is faced with and which he wants to do away with. He thinks fulfilment of desires to be the only way of removing miseries. The mystery of the problem will be clear if we look into the origin of miseries. Soul possesses consciousness as a result of God's will to effect creation. The soul likewise began to form its own tiny creation. Now a stir, a motion (i.e. unrest or disturbance) was the main factor in bringing about the creation. Similarly for the tiny creation of the soul too, unrest or disturbance is indispensable. We also possess the force of will which we employ to impart power to factors necessary for setting up this creation. They appear before us in the form of joy or sorrow, comfort or misery. The mind, too, being constantly active creates within us liking for the one and dislike for the other, introducing the two extremities of a thing. Thus miseries come into existence. This is all the creation of the human mind which results from our ignorance of the right relationship of things. Our passion, emotions and impulses too contribute a good deal in aggravating the troubles and at times cause fierce tempest strong enough to threaten a complete wreck. We generally attribute its causes to circumstances. But it is a wrong notion. Mind is the centre of this outer expansion of man in the form of

human body and everything which is exhibited through the medium of the body proceeds from the centre, the mind. If our mind comes to a harmonious state, circumstances and environments will have no effect on it and there will be no disturbance within. Peace and tranquillity shall reign all through under all circumstances. Passions, excitements and desires will lose their intensity and sorrow. Joy or misery will disappear from the view.

The more we are attentive towards miseries the stronger they grow by the effect of our thought. In course of time they become strong enough to overshadow all our feelings and emotions. The only solution would be to turn towards God which is the greatest power. The divine power will then begin to flow in, making afflictions totally ineffective. In fact, afflictions which are commonly taken as the reverse side of bliss, form the only thing that revives in our heart a consciousness of the Real, and help us to march along the path of peace and progress. The world is full of sorrows and miseries. Since we come into the world we have never been free from miseries, nor shall we ever be till we have secured our return to the homeland. In fact, deliverance from pain and sorrow is the main pursuit of life. The suffering is that which we do not suffer.

Total absence of sufferings and miseries in life is, however, impossible and unnatural. In fact, they are rather meant for our betterment. They are just like bitter pills of medicine given to a patient to restore health. The misuse of even the best thing creates trouble. So is the case with miseries. Proper utility of everything at the proper time and in the proper way is sure to bring forth good result in the long run. Miseries are really our best guide which make our path smooth. To a man in ordinary sphere of life, miseries are very helpful for his making.

Sufferings and miseries have their own place in life. Every one has his share of it. Even sages of eminence had their own. Had there been no sufferings in the world, man's thought could never have gone up to the reverse side of it i.e. the bliss. Thus man's affliction offers him inducement for finding out means of emancipation. In other words, they serve as stimulants. The same is the case with afflictions. As a matter of fact,

everything in life is for our ultimate good, only we have to learn their proper utilisation so as to turn them to our advantage.

People often complain of miseries, throwing the entire responsibility for them upon God. They say that it is He who brings miseries down upon them in order to cause them pain. But does his heart never move with pity or compassion for all their sufferings? Presumably not, as they usually find it. Why not then remain away from such a cruel tyrant?

478. SUICIDE: I-3, 45, 46

After submitting myself entirely to my Master's will soon I developed a peculiar state of mind which later developed a feeling of impatience in me which persisted. It soon developed into a sort of restlessness and pain. After a time the pangs of it had aggravated so much that if anybody else, not in touch with spirituality, had it, he might have been inclined to commit suicide. But the feeling 'let Thy Will be done', which was deeply rooted in me, gave me. Courage and consolation to bear it.

Due to overpowering influence of my Master o state of extreme trouble and restlessness which if such had been the case with any man of worldly interests, he would have preferred to commit suicide, seemed to be pleasant to me. It is a matter of pity for me that none perhaps has so far offered me a chance to impart such a state to him. If I impart such a type of training to my associates, I think the gentle minded amongst them will quietly slip away from me, while the rash tempered may perhaps be driven to open opposition.

479. SUKSHMA SHARIR: II-229,230

Even a preceptor of calibre complains about the encroachment of thoughts during meditation. During transmission, the Sukshma sharir of the teacher enters the body of the abhyasi knowingly or unknowingly and this brings to him the wavy thought which the abhyasi has. Of course, they may be translated in such a way that the preceptor thinks them to be his. With very good abhyasis the bad and viscious thoughts get no chance to attack the preceptor. Unfortunately, when transmission was given to a

few men feeling of squalid sensation developed and hence they were refused the membership of the Mission.

If a preceptor of calibre wants to minimise such thoughts occurring in him, he may give suggestions to the Abhyasi's individual mind to stop such working during transmission, and it will be helpful. But this process should not be done very frequently because preceptors know many things about abhyasis by the help of the individual mind.

480. SUPER CONSCIOUSNESS: R Y-36, 37

After crossing the mind region there comes the central region. Super-consciousness of the finest type comes in this region. The theory of Invertendo comes again. What we find on the right side of the heart, we find on the right side of this region too. 'D3' is the last stage of super-consciousness where every stage is gone zero- Nothingness. It is super finest state of super consciousness.

This kind of super consciousness is reserved for the incarnation of Deity. The state is sometimes, though under very rare and exceptional circumstances, bestowed upon some special personality too, who generally comes for the change of the world. His position comes next to Incarnation of Deity. He practically enjoys the same position as regards the working of Nature.

481. SUPERFLUOUSITEM: I-137,138

Often people expect me to look to their physical ailments and to apply my thought force for their cure. Not only this, they also induce me to take up cases of their friends and relations, and I, being over courteous and obliging by nature, undertake them, not minding my own difficulties and exertion.

As for my handicaps, I may say that together with all this I have to attend to my own job of carrying out Nature's work entrusted to my charge. Besides that I have also to look to the spiritual training of my associates which is no less tiring a business for one in my position. I therefore find my heart and brain incapable of withstanding that much strain. Besides,

this superfluous item forcibly imposed upon me offers serious hindrance in Nature's work entrusted to me, with the result that it suffers heavily. I fail to understand why such sort of service should be demanded of me when there is a host of doctors around them to cure their bodily diseases. The doctor who treats such cases is no doubt amply paid for his labours, whereas, by way of my remuneration, I do not even have the slightest diversion of their thought towards the divine, which would have been in their own interest in the long run.

482. SUPER-HUMAN BEING: RD-103,108 SM-64, 69,70 RY - 5

We submit to our Master, thinking him to be a super human being. We love him with faith and reverence trying by all means to attract his attention and favour.

The idea of guru as the supreme Divine force is very helpful in spiritual pursuit, if the Guru himself happens to be merged in the ultimate state of Realisation. You depend upon his guidance thinking him to be a super-human being.

The efficacy of the system lies in our thinking of one thing and one alone - the super human nature. We call it either Guru (Master) or the object of concentration. The process of taking the Master as an object of concentration is no doubt very efficacious but only when the Master is really one of the highest calibre, merged in the infinite or transformed as Nature personified. If it is otherwise the effect produced upon the abhyasi will be reverse and highly detrimental to his ultimate purpose. We have but one thought and that of a certain personality, super human in form so much that other things begin to look secondary. We attach importance to one and the same thing.

483. SUPERSTITION: I-196

Some say if you take up the path of yoga, you will be faced with serious afflictions and difficulties throughout your life. That is the view of weak and superstitious people, and must never be accepted on practical grounds. Besides if it happens to be so at all, what harm can there be if,

by undergoing afflictions for a life, one is likely to be saved from the miseries of all the subsequent lives? Use your own discretion or else rely on the experience of a practical man.

484. SUPER-SUPRAMENTAL: I-225

Sri Aurobindo has talked so much about the Supermind which he claimed he was bringing down upon the earth. But as a matter of fact it always comes down upon the earth when some superior force in the form of a special personality is in existence in the world. It is not actually the supramental that works by itself for the changing of the character of the world, but a still stronger power of the subtlest nature which I might, for the sake of understanding, call as super-supramental, which is above the level of Sattva, Rajas and Tamas. Higher above there is a still greater force which is used, and can be utilised, by the personality who comes down for the special work of Nature. This is the highest mark which Sahaj Marg aims at.

485. SUPPLICATION: TC-53,54

A devotee is concerned with nothing but the Master's close attention towards him and his nearness to Him. The nobleness of heart now takes another turn. When one has accepted Him as the Master he can lay before him every wrong committed unknowingly by him, or anything that might be against the principle, in the capacity of one feeling guilty. In this way one impresses his own meekness upon the Master, who also begins to think that the wrong committed by the devotee is really pardonable since the feeling of supplication is present in his heart, for which he has presented it to the Master. The tender softness reveals his feelings of true supplicancy. That means that the impediments present in him are removed and the weight thereof has been set aside.

486. SURAT: A-35,36

After years of practice when the meditation grows deeper and the thought begins to start one's upward march, one comes to a point where one feels 'I am the power myself' it happens when Surat comes in contact with

glimpses of the Divine. It loses its own character and gains the Divine one. There one starts to feel 'I am Brahman'. I give the meaning of Surat in this way. When thought comes in contact with soul, a third thing a spark, is produced. This is termed Surat. It leads to the Highest. Thoughts lag behind. They have no accommodation in the sphere of Divinity.

After sometime when Surat leaps forward, it brings in the Divine character. The self has been effaced. So naturally one goes a little further and every step brings to it lot more of Divinity. So Divinity remains in his thought. Then he begins to feel the greatness, as his mind is also trained to feel it. There he develops to 'All from Him (Brahman)'. A step back reveals to him a part of the nature of God - 'All is Brahman'. This is the effect midway between charging reality and going beyond it. One feels 'All is from God'.

When all these stages are over an abhyasi begins to feel himself as above all that has been said above. Thus the real character of Brahman and of himself dawns. Going beyond, everything is silent, and silence itself becomes silent.

487. SURRENDER: RD-107,108 II-35,122,123 I-82,147, A-26,27

The easiest and surest means to achieve the goal is to surrender yourself to the great Master and become a 'Living Dead' yourself. This feeling of surrender, if cultivated by forced or mechanical means, seldom proves to be genuine. It must develop automatically within you without least strain or pressure upon the mind. If the knowledge of self is retained, even then it is not true surrender. What remains to be done when you have surrendered yourself in the true sense? Nothing. I believe that in this state an abhyasi will be in close touch with Reality all the time and the current of Divine effulgence will continue its flow to him without any break. In this way you can solve your problem of life in the easiest and most efficacious way in the shortest possible time.

When the thought of cooperation springs up in the abhyasi's mind he has come up to the first state of surrender. What we should actually do is to

surrender oneself to God. The thing may seem to be difficult in the beginning but it is really the easiest.

We practice Bhakti or devotion in order to achieve communion with the Supreme Master. We look upon Him with faith and reverence. By degrees we become so closely intimated to Him that every other object loses prominence in our eyes. This is submission to the will of the Master, or in the other words the beginning of self-surrender. It goes on developing as our faith grows stronger. It brings us to a stationary condition stopping the oscillations of the mind. In due course we begin to feel ourselves overpowered by some great force which drives our mind away from everything else. We become free of the unwanted activities sticking all the time to the right functioning of the organs (the indriyas). Self-surrender is nothing but a state of complete resignation to the will of Master, with total disregard of self. A permanent stay in this condition leads to the beginning of the state of Negation. When we surrender ourselves to the Great Master we begin to attract a constant flow of highest divine force from Him. In this state a man thinks or does only that which is his Master's will. He feels nothing in the world to be his belonging but everything as a scared trust from the Master and he does everything thinking it to be his Master's bidding. His will becomes completely subservient to the will of the Master.

The Bhagwat Gita, too, deals with the state of surrender. It is not an ordinary thing to be achieved easily. It begins after complete negation of all senses and faculties for which we proceed by elementary rules of devotion.

To effect the surrender of heart in the easiest way, only an act of will is required. Besides, the lighter and finer the will the more effective shall be its working. An act of will lying in the form of a seed, of an insignificant volume in the deeper cores of consciousness, shall soon develop into a full-fledged tree stretching its branches all over. The adoption of this method is sure to bring in an attitude of renunciation from the very first day. A courageous start is all that is needed for the purpose.

Submission, at its highest peak becomes surrender. Surrender means washing away the idea of 'T' ness. For this the easiest way is that we should feel dependency on God almost all the time with attachment and devotion. If you try for surrender 'T' is there, which develops, making it stronger and stronger. In this way instead of trying to jump into the water one jumps into the fire.

Taking up the path towards the ultimate is what the word surrender conveys, and this is the only surest path for the attainment of complete perfection. So long as you do a thing and know that you are doing it, it is not the right course, and you are away from the level of surrender, because the feeling of ego is also there. Surrender is free from any conscious idea of ego. Everything there goes on in an automatic way according to the need of the moment without any previous or after thought.

But the greatest precaution is to be observed in this respect. Surrender to one who is not up to the mark, or has not reached upto the final limit of perfection, is highly detrimental to our ultimate purpose. But at the same time, it is very difficult to judge and decide whether one is really so or not. That is a matter of luck which is subject to the effects of sanskaras. Prayer can also be of help in this respect, for thereby alone can you create ripples in waves of Nature. The reaction of it shall be automatic and the solution will come by itself.

It is a pity to find only a few persons trying to link themselves with the supreme, not to speak of achieving complete negation. For that the only path is that of surrender, though it is pretty hard task especially for those who are overloaded with their own weight.

488.SWIMMING:SM-93,94 II-218,219

After crossing the seven rings of light of the central region, one enters the vast and limitless expanse, the Infinite and starts swimming in it. Here the Guru's assistance is still needed, since even the subtlest force of the swimmer in the act of his heavy swimming sets up waves of energy that erect a barrier against progress. Only the experienced, capable and

watchful Guru helps in settling the waves and teach the swimmer the art of light swimming which is almost akin to floating but still is not floating which type of swimming does not set up opposing waves. The Guru also helps to keep the swimmer from slipping into enjoyment of the state of light-swimming which will impede further progress, and takes him on the further journey.

When everything is alright and one is charged fully with Divine power, swimming in the central region commences, but only after crossing the rings of light. To start the swimming, the help of a very high power is needed.

489.TALKIE: A-173

When I speak I often feel as if I am a Talkie. Electricity and gramophone are installed at the back in a cinema. When light is thrown on the screen pictures appear on it. On the pictures there are impressions of sound. The sound of the gramophone is related to these impressions, that is to say, pictures get life from the gramophone but, to the exterior-looking person, sound seems to be coming from the pictures. The same is the case with me.

490.TAM: Inf.33, TC-4,6 SM-14,15

Generally, people consider sat to be the reality and treat it as yard-stick for measuring the knowledge of God. The mystery at the bottom is quite unknown to them. In fact, it is all the sphere of Tam and Tam alone. This is the only thing, worth achieving for a true yogi. It is no doubt very difficult to gain access upto this point. To acquire sat is a very easy job but the state termed as Tam cannot be so easily attained. There is nothing beyond it. Though people talk a good deal about it, few amongst them even attempt to secure approach up to it. Purity, simplicity and peace even are not there. It is in fact beyond all of them. This is the very thing which is acquired after years of persistent labour for lives. I can boldly assert that even the greatest saints of the world have remained short of the mark in this respect. The state of negation which one craves for and which is the real life abides in it and all activities cease before one reaches

the point. This is the Divine mystery which is revealed today. It is the central point of the real state of being which in most of the cases remained unattained inspite of all the efforts of the pursuer. Perception has no approach upto it.

People consider this state of Tam as their deadliest enemy. But if you ever happen to study a person in whom this state of complete ignorance is reigning in full swing, you will find that at the highest pitch of advancement, he will, like an infant baby, have no awareness of his own condition. But if a slight touch of Sat is applied to it, he will then begin to have cognizance of his state of Tam. This is due to the fact that the meeting point of the two leads to the creation of a new state, identical with that which was the basis of the creation. Now the principle of Invertendo applies in this case too.

Our jnana-hinata too has now come to an end. The next state that develops though more appropriately it cannot be said to have developed - can better be expressed as the state of Tam - 'no light and no darkness'. This is what takes us along now and there is no end to it. Go we may, on and on, but this will remain with us for ever.

491.TARGET: I-142

You say, 'I hope my distress cry will move your pitying heart'. In reply I may only say that my Master has made me target of the world's sorrows and I like to prepare at least one for the same.

492.TEACH(-ER; -ING): RD-67,68 I-64,65 RD-61 SM-83 A-105,130

A great wonder of the system is that a teacher in the system, though he may not himself be actually upto a certain stage, can yet make abhyasis have a taste of the stage through transmission. The reason is that it is not really the teacher himself who is imparting anything to the abhyasi through transmission, but the great Master himself who does everything through the medium of the teacher's person. Thus the personal limitations of a teacher do not have any effect upon the abhyasi, and what he apparently seems to be transmitting comes direct from the unlimited. The

teacher must however have his will sufficiently developed to effect the course of the flow towards the abhyasi.

Ordinarily a spiritual teacher should never consider himself fit for training others, unless he has secured his approach upto Brahmand Mandal at least (also known as Virat Desh) where everything appears in the subtle form before it actually takes place in this material world. When a teacher has connected himself with that plane or sphere, he is constantly in touch with the inexhaustible storehouse of power. On the other hand, if a man takes up the job of training others in spirituality before acquiring this stage he not only begins to lose his own power but is contaminated with the samskaras and grossness of those under his training, with the result that very soon he himself gets spoiled.

A real teacher is not one who can explain to us the soundness of the religious dogmas or who can prescribe to us do's and don'ts. Almost everyone knows enough of it. What we stand in need from a guru is the true impulse to effect the awakening of the soul, and his direct support in the course of our further march on the path of Realisation. Such a man we have to seek for, if we aim at success.

The method of teaching is ipso facto penetrating into the understanding without any effort in the form of symbols and metaphors. Rendering of this in writing is very hard and difficult with the exception of some hard facts. Rather it is almost impossible for me. Methods of teaching come of their own accord to my comprehension in the form of symbols and metaphors, and my courage is increasing.

493. TEST: I-165

Rest assured I do not mean to test you. If I ever wished to test you it would be like testing myself. The question of testing arises only when there is doubt, but with me there is no doubt about anything. If this condition is maintained every problem shall become quite vivid to your understanding.

494. THEATRE:

The world seems to be a regular theatre, and people seem to be playing a role in the theatre, and I am enjoying their play. And thereby I derive the same pleasure which men do when they see the drama after purchasing tickets and are happy. In the evening while I was sitting I felt that nothing has its existence. All the people seemed to be like pictures on the cinema screen. In the evening when I was buying vegetables in the market I felt that the world was a theatre and everybody was playing a part, and that I was a spectator.

495. THIRST: A-3 TC-21 I-94 II-154

It is necessary for one thirsting for realisation to discover proper means for quenching his thirst. From the age of 9 I felt a kind of thirst for Reality and I remained confused and perplexed just like a man drowned in water.

People should be exhorted to offer such a type of prayer where one is verily the embodiment. of prayer. If one achieves and settles down in it what else remains for him to do except remembrance and that too such a one as never comes in consciousness even. Even great saints remained thirsting for it without getting upto its brink even. They remained longing for it for ever. It is not an ordinary thing. One will be struck with wonder if he grasps its real significance. There is extreme simplicity, and inspite of the vibrations in it there is such a perfect calmness which can hardly be termed as such, not to say of emotional excitations. It is in fact the end of everything. All stages finish at the point. It is the absolute Reality - the source of everything - the ultimate mark which we have finally to arrive at. What beyond....? May the Lord bestow upon you all an opportunity to be blessed with its realisation. Amen. If you thirst for Realisation, try to be as simple as Nature herself.

496. THOUGHT: RY-3,5,6 A-42,97,122,140,163-165 I-41,42.II-39,61

The kingly thing in us is thought which ultimately develops, steering up to our goal. Thought ultimately takes the form of reality, and appears in

naked form, so to say. With the power or force of thought we connect a link with God.

It was only the 'thought', pregnant with the idea of creation, as well as with that of preservation and dissolution in the background, descended down into man and became part and parcel of his being. If we can properly utilise this power within us the mystery is solved. The thought has the same force, but within man it is limited to the extent of human level. It develops into potentiality as we grow, and takes different spheres and regions for our existence, which we have all to pass through during our march towards the goal. These expressed as bondages, serve for veils which do not allow us even to peep into Reality.

Some are deluded by their own thinking and some are illumined by Divine grace.

People usually remain held up because of their thoughts related to the self, the family, and the society. They go on making plans after plans for their action but they never care to improve or mend the condition of the mind. Will it not be in their greatest interest to divert their attention to this point? It is no doubt good to serve the cause of others but better would it be to look to one's own moral uplift first. In this way the mental equilibrium will be restored, to help one immensely in all enterprises. This may be counted as one of the greatest gifts of God.

Thoughts which one makes, or has made, remain afloat in the Brahmanda Mandal and transform into energy. At times they strike a man's heart causing their impressions in accordance with the capacity and nature of the man. But if he remains inattentive towards them their intensity is lost, and they become almost ineffective. If we form the habit of paying no need to them they will have no effect upon us.

We do not properly understand what effect our activities in the world produce upon the atmosphere of the Godly region. When joined with the inner feelings of the heart our activities create impressions in the cosmos, and they affect the human mind.

They grow more and more powerful by the action of the cosmic energy; and the hearts of the people, when hit by thme, take in their effect and begin to produce thoughts and more thoughts. In this way we have been spoiling the cosmos ever since our birth. That is the reason why we are never without a thought even for a moment.

We proceed in the channel of Almighty with the thread of thought attaching our will-force at its butt end i.e. from the starting point. The will force comes from the individual mind which makes our way clear. We keep the idea of pumping out a certain thing from its proper place called the individual mind. The force increases day by day; and our individual mind too, having the idea of going above, becomes stronger and thus begins to lose the effect of bad training. It serves the double purpose. It cleans the individual mind as well as brings the goal of human life within reach.

The thought conjoined by ever increasing will-force serves to clean the mind while bringing in the goal of human life within reach. At this stage, you find yourself jumping into the ocean of eternal peace and sublimity, and when your thought becomes so strong that it begins to dwell permanently in the midst of the waves of the ocean, every other thing downward then seems to be fading away. You have no other thought but that you have made already. When you do not see the things below, you feel no attachments with them. In the long run the goal becomes quite vivid to the eye and there remains nothing but the object you have really and correctly made. Now you are free from worldly attachments. You see things but attach no weight to them. This thing continues for some time as long as you have the idea of the same nature. As time goes on you feel yourself as free and forgetful as a sleeping person who satisfies his itching sensation in a perfectly unconscious state during sleep.

We utilise our thought power in a proper way to effect the moulding of mind or the cleaning of chakras, under the guidance of a powerful master who is capable of removing complexities and entanglements that hinder our progress and who transmit into us the necessary force for the upkeep of our spiritual life.

I felt in the morning that there was a thought curtain in between me and my condition, and if that curtain was torn off, then I would come into oneness with, and would dissolve into, that particular condition.

Thought is the rust of Reality. The basis of words is thought alone. If thoughts are pure, the words will be pure and effective.

Godly thought in the mind is diving either in an endless ocean or a limitless barren expanse, and is still engaged in collecting mother of pearls ultimately. Thought seems to be inclined towards Layavastha or total absorption. Intellect is becoming acute day by day.

There is no interest whatsoever in the affairs of the world. While indulging in everything I find myself free from them. When I view the human beings I find the direction of their thoughts downwards i.e. towards worldly affairs, instead of being upwards i.e. towards God. In the in-rush of affection I long to divert their thoughts upwards, and for doing that I possess sufficient courage but lack strength.

Thought seems to be merged in the condition that prevails. This was what I wanted and it has happened, but the merging is not to that extent which was in my thought. Unawareness, certainly does prevail. But simultaneously there is as much awareness as unawareness.

The inner condition is that of a curious misgiving and statelessness. Low thoughts, or emotions which arise, do not bring any change in the self, nor is any alteration or change felt in it. The position of thought is such as if rubbish and straws go on floating on the water of the Ganges but fail to pollute it because of the extreme purity of the water.

My thought is stationed these days at a point which is full of infinite and limitless power of Guruji, given to me by my Master and is pulling my thought towards it after giving strength to my thought. When I search for the guru with my thought I do not find him for miles. It nevertheless happens that it becomes merged in the indefinite power of the Guru. Once or twice it so happened that in a state of sorrow I have felt that some veil

of the mind has lifted up, and the thought has become directly linked with the Guru.

I began to have the feeling that a point has awakened in the mind, but weakness was felt. There was a state of utter silence, and my sphere of activity was in a vast and limitless expanse, and infinite power was felt which assured me was that of my Master, the revivalist, which had been bestowed on me and was giving me support. The Master was taking me forward and He was infusing power where the weakness was felt. Living for some days in this condition the malady of loose motions started which developed into the dangerous shape of cholera and my condition worsened to the verge of death. The condition of that time is worth thankfulness. The Master conferred such a solace of heart which will not be in store for angels even; There was neither any care for the wife and children, nor love of parents, nor any thought of self or God. So to say I was quite thoughtless, and experienced complete peace. It was the grace of the Guru that during my entire illness he was at my bed side. He enquired twice from this humble self whether I desired him to extract my illness. This humble self did not give any reply. After some days, when the effect of cholera was gone, my condition eased. A hundred thanks that I felt a new spiritual life in me. This weakness at the point had totally vanished and I was miles ahead due to his blessing from the point where I was stationed before my illness. Sankalp and Vikalp did not arise and if, perchance, any desire did arise, Nature itself fulfilled it. I possessed 'Belovedness'. Any question that arose was solved. By and by the condition took another turn, that is, the thought of these things (absence of Sankalp and Vikalp, solution of spiritual tangles of their own accord; or coming into being of any thought and its fulfilment) vanished from my heart.

497. THOUGHTLESS: II-61

We are never without a thought even for a moment. But those who rise above the cosmos can no doubt become almost thoughtless. When a man goes on with his usual work, of whatever nature it might be, in the sense

of duty having no weight or impression of it upon his heart, he does not spoil himself nor the cosmos.

498. TIES: A-76, 80,126

There seem to be uniformity in love. Ties of relationship seem to have been severed. I have as much respect for my servant as for my respected father. I have as much love for the sons of other people as I feel for my own son. I have as much regard for a dog as I have for my own person, as if my own existence and that of a dog are identical. I also consider gold and earth to be the same. I see the pious and the wicked with one eye. Felt that I do not have entangling love for my mother, father and brother etc. Oneness in affection was felt. Ties of worldly relations also seemed to have been severed.

I find the ties between the subtle and the gross in the body completely broken, parted like the waters of the river Nile. When I talk or do something or utter words like 'me and we' they are all inspired by subtle body, and the doer of all the works seems to be the subtle body alone. This has been found after deep thought, though it is not essential that this feeling that subtle body is working should persist while working. While doing worldly or official work I do not realise who is working. The condition of the subtle being seems to be like that of an infant in which your influence is visible to a large extent. By calling it an infant I mean that the faculties are inherent in it but are not developed.

499. TIMIDITY: A-125, 166

In this sublime condition another off-shoot did sprout forth, it being an emotional condition which at times light and at other intense, and sometimes still more intense, began to prevail. When the condition of emotion departed, timidity over-whelmed me. Now at times the hug of condition of emotions prevails. For the remainder of the time I consider myself to be a sinner, nick named, full of faults and unclean. All the sentiments, have vanished and the heart does not take pleasure in anything. When the strings are moved the acts are performed like a puppet. I perform dances in keeping with the jingling of tunes.

The courage you had conferred on me does not exist now because of some failing or short-coming of mine. Nevertheless, I feel at the time of need like some weak and timid kshathriya (person of warrior class) who summons up courage and fervour on the mention of his clan's and nation's bravery and, under the influence of family and national pride, sometimes acts beyond his prowess.

500. TRAINER: II-233

The general rule is that the light should begin to flow automatically without any wilful effort. And when, without their being aware of it, people begin to receive spiritual benefit from a person, then he is fit to be made a trainer.

501. TRAINING: RD-68,69,73,75,77,81-83,86,89 I-20,26,45,46 II-203, 221

Our present moral and religious degradation is due mostly to our environments and to our wrong training. Proper moulding of mind is altogether neglected in all phases of education and training. The main purpose of training is that a man should begin to imbibe within him as much of godly attributes as possible. If this is not achieved the system of training is defective and consequently of no avail. You must be sure that unless internal peace, calm-ness of mind, simplicity and lightness follow as the natural result of your practices, you are proceeding on the wrong lines and that your training is defective.

Proper spiritual training, fitting closely with the present worldly life, is, therefore, the only thing required for the spiritual growth of the common people and which has so far been unfortunately neglected. For such a type of training we stand in need of help from outside in most of the cases. This help comes from the Guru or the Master, who is the only person able to shape our destiny. When this help comes, the spiritual life is awakened and the higher powers of soul are roused to help our growth.

The preliminary step in the right type of training is that the aspirant's tendencies of mind be directed towards God. A capable teacher should do this by his own effort exercising the power of transmission in order to

create a permanent and deep-rooted effect. When our mind is directed towards God we naturally begin to feel ourselves in touch with the supreme power in all our actions and workings.

The real spiritual training is that which makes our mind disciplined and regulated, restores moderation in senses and faculties and creates lightness of spirit. Then alone internal peace and calmness is ensured and higher approach, is possible. For this, the medium of a worthy master of high calibre, having the power of transmission at his command is absolutely essential and to him the aspirant must surrender with full faith and confidence.

The right course of training for an aspirant of spirituality, therefore, is to proceed along the path of realisation under the guidance of a true and worthy master in the most natural way with due regard to inner cleanliness or purification of chakras and complete moderation in the exercise of the senses and other faculties.

In our mission permission to impart training is not generally granted at the level of Brahmand Mandel even. Really a man is fit for the work of training only when he does not entertain in his heart the slightest impression of being a teacher or guru.

Spiritual training starts with inner cleaning or the purification of 'chakras' which is the most essential factor in spiritual advancement. Thus the right type of training in spirituality begins with inner cleaning which, if neglected, will lead to abuse of power acquired through yogic means.

Due to the infinite grace of the Divine Personality in existence to day in this unhappy world easy approaches upto the farthest limit ever are possible at a mere glance. It may however be your good fortune that alongside with his primary function related with Nature's work he is also devoting himself to your spiritual training.

It has also come to my experience that God takes over some of the responsibility upon Himself even before the completion of the training. But when he takes over full charge of the abhyasi, the Master's work is

practically over though he has yet to go on with cleaning, if needed, in order to smoothen Nature's work. My super consciousness reveals to me that when an abhyasi has entered the central region the Divine takes charge of him, and this applies to all cases.

Most of those who come for spiritual pursuit as they profess, are inwardly actuated by material purposes which they wish to have adjusted according to their liking and taste. My Master's ways of spiritual training are absolutely free from any material touch. I know that certain saints do offer such material allurements, and that they are often successful to some extent. But it is definite that to do this they have to deviate from the right path and resort to unspiritual ways, which, for me, would be the bitterest pill to swallow. I strictly abide by the direction laid down by my Master and shall not like to adopt unspiritual ways at any cost.

502. TRANSFORMATION: I-42, 43 II-128,129

The effective solution of the problem (of afflictions) is to give them up to the charge of a higher soul and to dissociate yourself from them altogether. Cares, anxieties and worries will then subside and nothing but duty will remain to view. That conveys the idea of surrender which is the sum total of the entire sadhana. Tastelessness has its own peculiar taste, which too one must have a taste of. Everyone is involved to some extent at least in worries. The only way for that is to keep one's self concerned solely with the great power with a feeling of love and attachment. The superfluities may be treated as the barking of dogs. Everything in him will then begin to get regulated assuming a state of moderation and balance. This is the exact sense implied in the term 'the transformation of man'.

Forces of nature and power arcs are all utilised for the transformation of man in the way it is required. We proceed with meditation on the heart thinking of the Divine Light within, and by so doing we gradually begin to rise or to express it better, to dive deep into the inner consciousness, with the result that an abhyasi begins to feel expansion, this being the first phase. That means we have sown the seed of Infinity or in other words we have revived the thing which had slipped from our view. Now the

second phase opens to view. A man feels the presence of God in every animate object. The third thing we feel is the changing feature of this very thing. This thing is changed and one feels everything as from God, and as His manifestation. The fourth phase brings in the state of negation which ultimately we are to have. We find uniformity in every atom, and in all objects. Everybody passes through these lines if the method is correct and the guide is perfect. As we proceed on to the next region these things are rarefied, till we reach the Brahmanda Mandal. There too these things go on, but they are discernible in finer colours. If the teacher is not perfect there can be the danger of getting absorbed in the power which are not concerned with spirituality. The work of the teacher goes on and on to the final limit.

503. TRAVEL: II-49

Travellers on the path of realisation are advised to travel light. One proceeds on the path over burdened with the weight of one's own belongings existing in the form of Samskaras etc. In order to have a convenient journey one needs to be relieved of it through surrender; one may give over his heavy luggage to the charge of Master and be relieved of its encumbering weight and also by going on setting them aside bit by bit by undergoing their Bhoga, which is a long and tedious process. One has to anyhow become lighter than the lightest.

504. TREASURE: I-174,175

Throughout my spiritual life I could never even for a moment imagine that the vast spiritual treasure possessed by my master was not mine in any sense, exactly like a child who always thinks of his father's wealth to be his own. I do possess it in the fullest degree; and at the same time I am never miserly in bestowing it upon others associated with me. But the difficulty arises when one does not try to own it for himself.

505. TRINITY: I-93, 94,158,221

There is trinity in everything, even the minutest particle. Every nucleus has all these three attributes in it, which resemble the functions of Brahma,

Visnu and Mahesh. That is, one has the power of creation in it, the other the power of growth and development and the third the power of destruction. There is proper adjustment in the functions of each. One can thereby trace out the effects of these by examining the actions and counteractions of each.

What I can say about the natural state of mind, matter and spirit when I do not feel even myself, nor am I a scientist to be able to build upon the basis of my knowledge. Herein the devotee, the prophet and the Lord do not come into cognition and the trinity vanishes altogether.

As for the relative position of the Guru and God I may say that this question crops up only when one means to aspire for the Realisation of God through the help and guidance of the Guru. When such is the case it is evident that the two (i.e. God and Guru) are in his view. In that case the third one (i.e. the self or devotee) also can by no means be ignored. Thus it comes to a trinity like that of Brahma, Vishnu and Mahesh. He thus remains fixed in this trinity which may otherwise mean multiplicity.

They say that one must love his guru as much as he loves God. In my view that is quite impracticable for there can never be two parallel objects of love. The human heart is not a caravansarai where any and every one may come into have his stay. Love admits of no dual loyalties not to speak of multiplicity. It has no room even for the duality of the lover and the beloved.

'When I was there thou wert not; now thou art there I am not. The love-lane is very narrow and cannot contain two (I and Thou)'

Such is the path of love. It is also an answer to the question regarding the relative position of Guru and God. That means we have to ignore either of the two. For this Swami Vivekananda reminds us saying. "Know thy Guru as Brahman". That is the only solution.

506. TRUST: SM-48, R D-34, 35 I-109, 144 II-41, 130

Trust and distrust are necessary. But what we generally do is that we trust where distrust is needed, and distrust where trust is needed. When one is

convinced through perception and experience in a practical way one must then trust his Guru in good faith and rely upon him firmly. This is very essential for a successful pursuit. By and by faith, the most lively factor of a spiritual life, begins to develop in one, and the Master's form becomes predominant in his view with his remembrance in the background.

As for my services to you I am ever ready for what I am capable of. I request you in all earnestness to accept my services, may rather compel me to render greatest service, so as to enable you to take away all that I have with me as my Master's trust for you all, and which I am ever eager to distribute amongst you.

In the first place an abhyasi must have full trust upon the Master and must fully cooperate with him in every respect. If it is so he will positively go on developing day by day, and begin to feel himself changed and transformed. The state of waking consciousness of the lower type will get transformed, and his journey through higher and higher types of consciousness will be started.

No doubt, as a house-holder we have to look after many things; we have to support our family; we have to provide for the education of our children; we have to look to their wants and necessities; we have to protect them from heat and cold; and so on. For these necessities we earn and possess money and property. The real evil is only our undue attachment to the things which we are associated with. This is the main cause of our suffering. But if we are able to do everything in life thinking it to be our duty without any feeling of attraction or repulsion, we are in a way free from worldly ties and have renounced the world in the true sense, although we possess and make use of many things. Everything we possess shall then seem to be a sacred trust from the supreme Master for the discharge of the duties entrusted to us.

507. TRUTH (-FULNESS): TC-39 RD-39, 39, 40

People may call the stage of self-realisation as truth. It is not really truth we have arrived at. Truth has been left behind and we are no more abiding in it. Truth carries with it the sense of something which is not there. Truth

is really the refuse of the condition described as 'nothingness'. To make it more clear, I would add that generally people admire 'truth' as it appears in the form of consciousness. Consciousness is not our goal. It is only a toy for children to play with. We have to reach a point where consciousness assumes its true form (i.e. what it really ought to be). We are searching for the potentiality which creates consciousness and if that too is gone then we find ourselves on the verge of true Reality - pure and simple.

What a diversion from reality would it be to call realisation of (oneness or nothingness as) the realisation of truth. Truth has its own definition. But where we have to arrive at finally is beyond everything.

Before the discovery of central region 'truth' was predominant in almost every mind. Truth is everywhere, at every stage of human development. In spiritual science people generally use this word for denoting things as real. Anything away from matter can be called 'truth' i.e. what remains where matter ends is called truth. But where both these things end, what would you call it. Can you call it as Truth? No! Because when matter or solidity ends there comes activity proper or stimulus (Chaitanyata). If you move further on and cross both of them you reach a stage wherefrom these things have come. So long as you do not cross them, you are within the limits of Truth. When you cross it, it too goes away and it is only inactiveness or Nothingness that remains.

Truthfulness really implies the sense of presenting one's own self in its true colours. This is the state at which a man exclaims spontaneously, 'it is as it is'. No words however can express this condition in any way. This is the state which in true sense is the Reality. This is in fact the point at which all the powers are drawn in and accumulated time of Pralaya-Dissolution - and nothing at the but Absolute Reality remains in existence. Existence is the only word for conveying the sense. Nothing can express it except the words 'it is as it is'. It can be imitated upon only by keeping one's self off from every concept. It depends upon practice so that one may bring himself upto it by means of proper dealings and right behaviour. The state of settledness is helpful in it but that too must end

before one reaches the destination. Then alone can consciousness of reality be had and when consciousness also ends we may then consider ourselves to have arrived at the preliminary stage. We cultivate a habit of truthfulness so that our actions and dealings may be in consonance with the state related above and just as it is in the dealings of Nature. Devotion now starts from this point and it reminds a devotee of his devotional duties and the Master's remembrance gets implanted upon his mind.

508. ULTIMATE: II-225,227

The experience of the ultimate begins when every other experience dies out. Those who have acquired Layavastha in Brahman, as much as is possible for the human being, remain in it sometimes with the full depth, and sometimes a little shallow. A man fully absorbed in Brahman all the time can do any work but will look like a statue. In Chapter 8, Sloka 9 of Bhagavad Gita the Lord has described the effulgent form of the Ultimate Reality, which is the object of all Upasana. This is also the point of all beginning, as the word Adi in Adityavarnam suggests. But beyond it lies the still finer region of Reality which the Lord has described in slokas 20 and 21 of the same chapter. This is the region beyond all beginning, where even upasana, in the ordinarily comprehensible sense of the term, has come to an end. As it may be dangerous to speak of the end of upasana before those who have not yet tasted the condition in a natural way, the 'Adityavarnam' may advantageously be described to them as the ultimate condition.

509. UNCLEANLINESS: A-119, 121

With whomsoever I sat, his uncleanness made me uneasy and if somebody had such uncleanness I felt like vomiting. Feeling of uncleanness of others has persisted, but the earlier embarrassment was not there.

510. UNEASINESS: A-34, 119, 131

In the morning there was uneasiness which lasted for half an hour.

Going beyond easiness is uneasiness. A man becomes conscious when similarly or sameness is disturbed. As long as easiness is there, there is no disturbance. The state we acquire by the help of the meditation causes a repulse. When the outgoing tendencies of the mind come in touch with it, or in other words, when the tendencies touch the field of easiness, its opposite is felt. So we should also try to calm down the outgoing tendencies of the mind. I now give you something about uneasiness. If somehow a man can begin to feel easiness in uneasiness then it will not give place to the' outgoing tendencies to enter in it.

There was immense uneasiness in the noon and I felt compelled to run away from home. The heart was heavy. I wanted to wander away after bidding farewell to the world. There seemed to be poisonous substances in the atmosphere, and wanton thoughts of passion and lasciviousness seemed to be afloat in it. A picture of the thoughts of the world and its morals was on view. I went to sleep when I found no relief anyhow. When I woke up I was soothed. Uneasiness, restlessness and worry were acute. Uneasiness was like that of a man who has been plunged into water and is held by the scruff of his neck and made to remain under it for some moments. A guess can thus be made regarding my extreme uneasiness. If a man, who is not fortunate enough to have the patronage of the Saint and the saviour, is made to suffer such uneasiness, it is very probable that he might commit suicide. In me this condition has prevailed for a long time prior to my association with Master, but not to that extent which I have recently undergone.

511. UNIFORMITY: I-111

Uniformity is the characteristics of Nature and every one has his due share of it. God is known to be both Samvritti and Sama-darsi. A real Master too must have his heart full with the feelings of uniformity. Otherwise, he is not worthy of the job at all.

512. UNINVITED GUESTS: RD-39 I-141,142

The best course to free yourself from unwanted ideas is to treat them as uninvited guests and remain unmindful of them. They will then wither

away like unwatered plants and ultimately the same sacred thought will remain predominant. The only way to accomplish it is, therefore, meditation under the guidance of a capable master. By constant practice in meditation the mind will become calm and peaceful and the unwanted ideas will cease to trouble you.

Treat your thoughts and ideas as uninvited guests. If they trouble you further just imagine them to be mine and not yours. This process is very effective and can never fail to bring about the desired result. Thoughts can be stopped just in a moment, but that will not be in our interest since for the attainment of liberation it is but essential to throw out the buried thoughts after having completed their bhoga.

513. UNIVERSE: RD-115

We have in our mind an idea of this great universe which is, as we all know, the material manifestation of God. Generally we look upon it as Maya or illusion to distinguish it from the unchanging absolute Reality. The whole of the science of Mathematics rests upon the little base, the zero. Now, for this limitless universe we have to trace out a zero or base from which all planes of existence have started.

514. UNMINDFUL: RD-113

People talk a good deal about God but inwardly they might be no better than a down-right atheist. They acknowledge His existence in words but at heart they seem to be totally unmindful of His existence. To them the only utility of God is when they are in distress or misery. They expect Him on such occasions to attend to their call to remove their troubles. They pray to Him chiefly for the supply of their wants. It is really far from the idea of true love and devotion.

515. UNREST:

Unrest and disturbance is the predominant features of the time. For this the modern civilisation too is responsible to a great extent. It now requires a good deal of time and labour to overcome this disorder. It can be removed only through sincere love and devotion to the divine Master,

and this in all respects is the only unfailing instrument for it and the surest path of success.

516. USURP: I-103 RD-69

It is thus quite evident that if a man comes out as a guru or Master he has usurped the position really due to God and as such it is nothing but mere blasphemy. If a Guru comes out into the field as a Master, puffed up with feelings of greatness and superiority, it is obvious that he has usurped the position of the real Master - God. As such it is quite definite that he cannot benefit others to the required extent.

517. VACUUM: TC-18 I-119, 120, 22, SM-62

The silencing of mental vrittis when developed to the stage of negation is an indication to show that inner vacuumisation has commenced. The material science of the present age strongly affirms that absolute vacuum can never be possible. Some of the air does remain even after vacuumisation has been effected to its full capacity. I shall interpret this scientific theory in my own way. Whatever remains after the vacuumisation has been effected to its full capacity, is its real essence, and it is immensely strong and powerful. This power can well be utilised for the construction of the destructive weapons of the deadliest type. It is also of immense value for our spiritual purpose. When a man creates such a vacuum in himself he becomes so highly powerful that even a slight motion of his will can bring forth greatest results. But few seem to be prepared to have it from me. My intense longing to find one who might be prepared to have it in full does not so far seem to bear fruit. None perhaps seems to like to have a brief pleasure trip to the dreary and desolate expanse of the divine which few might have access to. There is no end whatsoever to it. The attainment of complete negation means vacuumisation upto its farthest limit, though complete vacuum can never be possible under any circumstances. The forgetful state of negation may, how-ever, be taken as total negation. It is immensely forceful, as is not even possessed by the great Avatars. The great power thus acquired cannot be challenged even by Gods like Brahma, Vishnu and Mahesh. By

gradual steps an abhyasi begins to proceed towards vacuumisation from the very beginning.

The reason why prayer should be offered with a heart full of love and Devotion, is that one should create within oneself a state of vacuity so that the flow of Divine grace may be diverted towards Him. As we practice this (Sahaj Marg) clouds of darkness begin to disperse and vacuum is created by force of the will. The power then begins to rush in higher degree with the result that the individuality goes away and mind remains.

518. VAGARIES: I-8, 9

My lot is perhaps very miserable, for it is I alone who am held responsible for all the vagaries of an abhyasi. There are some among our associates who do not care to exert themselves in any way but expect me to do everything for them by the exercise of my inner powers. They want that I must pull them up for satsangh. I must fix them up in their daily abhyas. I must set them firmly on the path and make them cross regions and stages, all by the force of my will and powers. They do not like to do anything themselves by way of adjusting their ways of living or moulding their habits or even doing and practising as they are told to. But inspite of all this they have only to blame me for all their backwardness and lack of progress, and I too, on account of my peculiar nature, begin to feel like that. I therefore try to thrust into them what seems best in each case, even without their care or cooperation. In one or two cases the abhyasi has gone so far as to blame me for not giving him higher approaches all at once. It may perhaps be due to my being over-indulgent in this respect.

519. VAIRAGYA (RENUNCIATION) RD-34, 36, 120-124 RY-7, 8 RY-7, 8 I-65, 66, 117, 147

This is the second of chausadhanas which develops from the practice of viveka and this state is brought about by certain other causes too. When we are fed up with worldly objects, after indulging in them to our hearts content we sometimes begin to feel an inward repulsion towards them. Our

attention is naturally diverted towards some nobler ideal and we feel a bit awakened to Godly thought. Secondly when we have been deeply pricked by the treachery and faithlessness of the world we feel disgusted and inwardly averse to Worldly things. Feeling of dissatisfaction and detachment also develops when we are in a state of bereave men on account of death of some of our dear ones. But vairagya created under such circumstances is seldom genuine or lasting. It soon disappears with the change of adverse circumstances. The feeling of vairagya actuated by sudden causes is generally short lived and changes with the change of circumstances. For though the sudden shock temporarily creates a feeling of vairagya the seed of desires and enjoyments still lies buried deep within the heart and may sprout forth immediately when it finds a congenial atmosphere. The feeling of vairagya in the real sense and with the lasting results can only be developed after thorough cleaning and due moderation.

Vairagya as it is commonly taken to understand to-day is only an outward show of asceticism, detachment from all world-relations and the total disregard of the duties of life. It is neither the forced physical detachment nor a version to, or hatred for, worldly objects required in life nor any other thing of the kind. It is simply an inner feeling which turns our heart away from all that is superfluous for our normal living. Thus even an ordinary man, leading a worldly life, looking to all worldly affairs and possessing and claiming things for his requirements can well acquire the state of vairagya in his ordinary worldly life.

Vairagya, in the sense of non-existence of things is a very difficult process for in it you have to take up the negative course and discard or reject everything that comes to your view. But if you take up the positive view and accept one thing only as real, sticking to it whole heartedly, other things will naturally fall in the background and by and by you will become un mindful of them. Consequently your attachment with them will gradually begin to disappear and you will gain vairagya by easiest means.

When one finds himself absorbed in something of the most important nature, then naturally the unimportant things will have no effect on him. This is the condition of vairagya or renunciation. Inattention as he feels towards worldly objects, does not allow his heart to be impressed by things other than those of important nature - the pious thought of realisation he now has. Many people are striving hard for vairagya or renunciation. How easily it is gained! He has no idea but of his own goal and due to that he has lost all that is not worth having.

Renunciation or non-attachment is no doubt an essential stage in realisation and we can never be free the entanglements of maya unless from we cultivate non-attachment. But it does not mean severing our connection with home, the family and all worldly concerns and taking up the life of a religious mendicant. I do not agree with those who hold the view that the only means of cultivating non-attachment is to get away from home and family and retire to a solitary corner discarding all worldly ties. Renunciation effected by such forced means, is seldom found to be genuine for it is just possible that inspite of their apparent forced detachment from the world, they may still inwardly be clinging to it.

We should really try to be with God and in God all the time, and never be away from Him even for a moment. When we come up to this state we are all the time in a state of Vairagya. Thus, attachment with God results in detachment from the world and that is true vairagya.

Vairagya can develop very easily if one only diverts his attention towards God. On my part I do divert their attention towards the Divine and fix it there by my will, and this they do feel and realise, but they utilise it for material purpose only. I am confident that in certain cases they keep on pulling. It downwards for worldly matters. Vairagya does not in any way mean the neglect of duty, whether in respect of the world or of the Divine.

Renunciation truly means non-attachment with worldly objects and not the non-possession of things. Thus a house-holder's life in which possession of things and worldly ties are indispensable is no impediment

in the way of renunciation and consequently of realisation, only if one is not unduly attached to the objects he is connected with. There are numerous examples of saints having attained the highest degree of perfection leading a house-holder's life all through. Renunciation is in fact a condition or an inner state of mind which brings to view the transitory and changing character of things and creates a feeling of non-attachment to such objects. His eyes are fixed every moment on Reality which is unchanging and eternal and he is free from the feeling of attraction and repulsion. This is *vairagya* (renunciation) in the true sense of the term. When we have achieved this state of mind, we are free from desires. We feel contented with what is available to us.

The end of desire means stopping of the formation of *samskaras*. We need not renounce the world and go to penance in the woods. Let the material world and spiritual world go side by side, glittering equally. One cannot be a loser in any way, if doing his household duties, he brings himself upto the realisation of God as well. We should soar with both wings if we want to succeed. It is a vague idea of the people in general that God is to be searched for in the forests. My idea is that He should be searched for in the heart. One is performing the household duties and at the same time is equally busy with Godly devotion. You may say that these two things are incompatible and are contradictory to each other, but it is not the case. In the long run, Godly wisdom begins to work and one does his duty from the mind beyond.

520. VEDANTISTS: RD-122, 123

Vedantists practise *vairagya* in a different way. They force their imagination to believe that everything they see is *maya*, hence transitory or false and conclude that reality at the bottom is *Brahm*. They apply their power of will to strengthen the thought so much so that they get habituated to it, causing modification in outward actions and habits only. Hence, the effect is mostly mere external. It may, however, after long and continued practice possibly reflect somewhat inward. Similarly *viveka* actuated by mere forcing of imagination without a touch of practicality has no sound basis. Thus it is that *viveka* is in fact the result of practices

followed in order to bring about the desired results. Now vairagya, the second sadhan of Vedantists is likewise the result of viveka. They are thus the stages of elementary attainments in yoga and not the sadhanas or means of attainments of the stages.

521. VEILS: TC-22-26, I-44, 45,161,162 II-136, 178.

Before creation perfect calmness prevailed all over. When it descended down it brought with it the real essence. The condition of both was nearly the same. Veils after veils began to set in, and we ourselves were the doers of it. The waves of the current raised a huge sea. Numerous drops joined together to form a river. The origin was the same drop - the essence, which came down with it. The basis of river was nothing but a few drops of water, which trickled down from a mountain crevice and flowed down in the form of a river. In other words, the unnecessary additional drops mingled with it enclosing the real essence all over and giving it an assumed form which was thicker and grosser. Now generally the grosser form of a thing alone is open to view. By constant observation its grosser forms melts away after sometime and only an imaginary form remains in its place. This too by constant endeavour disappears from sight. Finally all things which had swelled up the original point will be lost sight of. This state can be achieved by the continued practice of doing everything with our thought resting all the while on the real point which forms the very basis of existence. This pointed attention upon the Real may be taken as the essence of prayer. This is the starting point and the removing of superfluities is the first step towards it.

Just as a tiny spring composed of a few drops of water trickling down from a mountain crevice flows down in the form of a petty rivulet, which goes on swelling by the additional supply of water from the melting snow or from a tributary system, till it develops into a huge sea of water, so does a baby when the things introduced into him at the primary stage has attained full development and maturity. The origin of the ripples present in the water is nothing but the result of the karmas (actions) which had helped him during the course to acquire its final form. These are the waves which are lastly considered to be the waves of joy often

misinterpreted as 'Anandam'. In a man's life this phase comes during the period of youth when he is sufficiently coated with contaminations. When a man comes into this form which is the result of all the actions, his state is similar to that of the ocean.

You will find many personalities in this world tearing off the veil of maya, but hardly one who could remove the coverings of Egoism. Even in life-long ages this thing becomes impossible. That is the only veil hanging between man and God. The abhyasis before coming near this veil call themselves perfect, and they are really so. But such a great personality as could tear off this veil comes after thousands of years. That is the only thing to be crossed over after which the wave of Almighty begins to flow without break. It is very difficult to find out a man talented with it. 'The lover is weak and the beloved is very delicate (tender). Let somebody raise the veil'. Now if you ponder over the meaning of this, it will be proved that the lover and the Beloved are both inactive, which is the real condition; that is, that condition which is the Reality is expressed thus. Diversity came about when we went on solidifying our thoughts to the extent that the real thing at the base got veiled within. The glamour and glitter alone remained to view, with which we fell in love to the extent of getting intoxicated with it. When you become tipsy like a top, you went on spinning round. You danced and felt delighted with it. Now please decide for yourself what part is the work house of Nature did you play for your own making which was exclusively your own responsibility.

522. VIBRATIONS: TC-34

Since the vibrations set up by the man were contrary to those of the Divine their crudely grosser forms came down into the man's being, whereas the Divine vibrations being finely subtler retained their original character. The difference between the two kinds of vibrations is that the former possessed a pervasive trend while the latter, the same as it originally had.

523. VIRAT REGION: Inf. 16-18 I-207,208

It is completely in the supra-mental sphere or Brahmanda Desh and is also known as the region of Virat. What to say of its grandeur: May god help

everyone to get upto it so that the happy prospects of further progress be opened to him. Here the feeling of holiness and piety is predominant, but still the effect of matter breathes.

The region is the store-house of inexhaustible energy which supplies power to everything in the Pind-desh. Here everything is present in the microcosmic state. When we get into the knowledge of this region we become conscious of every power present there. When our merging in it starts we feel in every point within us immense power similar to that of electricity. Our expansion in it now begins and we realise that we are expanded all over the world. It is so because by the effect of our expansion in it, we develop corresponding expansion in the Pind desh as well. Yogis can utilise this power even for the temporary suspension of a law of nature. He can use the power any way he likes even for the greatest work of any kind. If he gets completely merged in it he can set at naught the force of the fiercest explosives. All events occur here in the astral form before they actually happen on the earth in the physical form, and one can read them there before they have come into action in this material world. If we are sensitive enough we can discover at even the most minor points of the Brahmanda the presence of all great powers which govern the parts of the universe connected with them. Modern science may perhaps exert itself to discover means for utilising them for producing destructive weapons, but only the advocates of western culture can take up the job since their view point is more material than Divine. But a yogin thinks the other way, and his object being realisation, he utilises these powers for the betterment of the world and the well-being of its people, such occasions no doubt being exceptions when Nature itself demands their destructive use which happens off and on. It is such a vast region that even thousands of years may not be enough to have a complete round through the region. Complete traversing of the region is possible only when we get such a worthy guide as may by his own power take us round through the entire region in the shortest possible time. We do need such a guide because we have to attain the goal after crossing all these various knots. He receives

light from this sphere to distribute it everywhere. The moon, the stars and planets all get their light from it.

Comparing the spiritual state of an advanced man to an ocean, just as we find flakes of foam at the surface caused by the upsurging of waves, similarly there are numerous such things in the form of thoughts and ideas floating over the surface level of the state prevailing in a certain region, and which pass by, touching one swimming through it. They never attract his attention in the least. In the same way when one is absorbed in the spiritual state in which he is swimming, it is not surprising to find his attention diverted away from those flakes of foam which are only momentary and which are formed and destroyed over and over again by the action of the waves. They do not however affect the purity and the smoothness of the sphere at all. Such is the state of Brahmand Mandal or Virat. Occasional thoughts arising in the mind during the course are like the flakes of foam created by the action and counter-action of the waves in the region, and they are only momentary and of no consequence at all. The reason why they are there at all is that from the very first day we have continually been making thought after thought, all of which are floating in the region and touching all those passing by. That is but natural. But the most unhappy phase comes in when one begins to treat them as his own. This is the greatest blunder on the part of the - abhyasi. In another way it reflects directly upon the predominance in him of the feeling of 'mine-ness' which is so common among the professed jnanis of to-day.

524. VISUDDHI-CHAKRA: I-206,207 II-77, 78

Now the thing which had entered into our being created dim vibrations causing a gentle force which descends into the Vishuddi-chakra (pharyngeal plexuses) through the particles. This chakra, often known by diverse names, is the meeting place of the Pinda (Microcosm) and the Brahmanda (Macrocosm) regions and is the seat of Maya. Immense power is located there. A man gets into dreams when his thought comes in touch with this region. The centre of fire lies close by. The Deepak Raga, one of the six kinds of the old classical ragas, which when sung sets the dead

candle ablaze, is chanted from this point. When it comes down into the heart from this point it brings with it the state of Maya, but the condition lying ahead is also present in it in a dormant state. It now divides into three branches. The middle one proceeds a little downwards and forms into a sort of knot at the place where point 'A' is located. The other two go towards right and left. On the left it enters into the lower region of the heart. If miracle working capacity is to be developed, one may get himself attached with that part of current which is saturated with the Mayavic condition.

The power can be utilised in other ways too. For instance, it can be used for awakening the points related with the art of singing. The centre of Deepak Raga lies just a little above the left nipple, and that of Megha Raga, a little above the right nipple. The pitch of sound required for the singing of the songs in these ragas is directly related with these points or subchakras. When a singer wants to produce a particular type of effect, he connects his sound with the power of the point specified for the purpose.

There is another point a little above that, which is known as the Kantha-chakra (seat of Durga). The energy promoting the laughing and weeping tendency is in abundance there. The point is full of Durga-sakti, and one having comp and over it can exhibit similar actions as are commonly attributed to it. This point is also known as seat of Maya. When the thought instinct of man gains proximity with it, he begins to have dreams. Sometimes during meditation when an abhyasi happens to get in touch with it, he begins to have waking dreams. Such is the wonderful function of this point or sub-chakra. Its working can be regulated only through the process of pranahuti.

525.VIVEK:R D-120, 123, 127

The first of chausadhanas is vivek (discrimination). We see many things in the world but when we think of their existence we find that they are changeable i.e. they are the different forms of Maya, as we generally call them. We are thus inwardly induced to go deeper in order to trace out the

cause. Our attention is thus diverted from transitory things to that which is unchanging or eternal. Worldly objects thus begin to lose their charm and we feel in a way unattached with them. This brings us to the state of vairagya.

Vivek in true sense never develops unless the sense are thoroughly purified. This happens only when mind gets properly regulated and disciplined and egoism (or Ahankar) assumes a purified state. The real form of viveka is that when a man begins to realise his own defects and shortcomings and at the bottom of his heart feels repentant for them.

526. VOICE: I-177 II-121

I generally address the members of the Mission as brethren, but I think that may not be quite to the point. I should have rather used for them the word 'my heart' or 'my soul' instead. But why I do not take enough care to use them is not quite understandable to me. If I say that it is so because they do not love me to that extent it shall then be fallacy, because I see them evidently loving me deeply. What may 'then be the flaw? I believe their voices do not reach me to touch my heart. Now think over it yourself and draw your own conclusions.

For the attainment of that highest stage it is necessary for me to make the voice of his heart audible at the base. Now can it be accomplished? The simple answer would be to secure as much nearness as possible. How can that be attained? For that there is nothing but practice and abhyas. The only effective way to attach one's self firmly to the Abhyas is to link himself with the unlimited or, in the other words, with one who having linked himself with the unlimited, has attained the state of perfection. When you have linked yourself thus, it means the great personality has taken you into the bosom of his heart. Your effort towards going deep into it means you have taken up the path towards the ultimate.

527. VRITTIS: I-113,114

A common mistake which an abhyasi of ten falls into is that he starts with an idea of negating, his mental tendencies, taking up means directly

related with it. Thus he keeps his pursuit confined to a narrow sphere, which results in a lifelong struggle with the vrittis or senses. This often causes an adverse effect upon the brain. Instead of struggling with the vrittis, if they are here more firmly to their ideal success shall be easier and surer. Furthermore if the endeavours are supported by great power transmitted into them, the work of years shall be accomplished in seconds. With the help of transmission it becomes very easy for the abhyasi to deal effectively with the vrittis. A capable Master, by applying his power through transmission, divert the tendencies of the abhyasi's mind upwards, with the result that they begin to get moulded and grow comparatively calm and peaceful. He also gives to the abhyasi's Pind-mind (Material-particularised consciousness) a dip into the condition of the Brahmanda mind (subtler or cosmic consciousness), after effecting its proper cleaning. The process accelerates the abhyasi's flight towards higher regions. In course of time when the lower mind gets thoroughly merged in the condition of the higher plane, it becomes cognizant of its true nature and gives up indulging in superfluities and superficialities. Thus the negation of vrittis comes into effect by itself and the true nature of his being begins to reveal itself.

528. VYAVAHARA: TC-51, 52

We get power from thought. It happens only when we create perfect harmony between things of our making and those of the Divine. The word, vyavahara - practical dealings - carries a wide meaning. It covers the entire sphere which falls next to the ultimate. There is uniformity in Divine dealings, but only in a particular sense. For example, He gives light equally to all. He has created air for all to breathe in, and so also many other things which foster the growth of life and sustain our very existence. This can be interpreted as the uniformity of the Nature's dealings - vyavahara.

When a man approaches God after proper making of himself, He takes a different view of him. We should effect such a making of ourselves as may help us to become the cynosure of His eye. The dealing of Nature, we have to copy and apply in our daily life. Nature's dealings described above are

manifested in diverse ways. The variety of colours in different objects is an instance of it. A flower blossoms in red colour, another close by in yellow or blue. Thus Nature manifests herself in different colours, each object receiving its due share according to its capacity and worth. She is dealing with them in Her own particular ways. This example must be kept in view and all our dealings must be moulded accordingly, with due regard to proper needs and fair rights of every one, and bring them— in close conformity with that of the Nature's. This add further force to its effectiveness and the people will be attracted towards you. It will create a feeling of love in their hearts and they will begin to behave with you in the manner, which you duly deserve.

529. WAITING: II-236

Waiting is also a sort of intense remembrance which is greatly beneficial to spirituality. A poet too has written 'The delight which I have found in waiting for the beloved I could not have in the meeting'.

530. WAKE UP (Awaken): II-32, 37 I-33

We have been taking a crude view of everything, corresponding with the baser inclinations of the mind. Everything has gone on growing denser and grosser to our view. The heart and the brain being influenced thereby began to contact the same defect. Covering after covering began to set in obscuring Reality from view. This will go on till accidentally a time may come when a gush of Reality having blown into the heart may cause an awakening within.

It is owing to my profound attachment with humanity that I lay down the feelings of my heart to be bubbled up into the hearts of my fellow-beings, the very part and parcel of my own being, in order to make every heart over-flooded with peace and bliss. My heart remains connected with you all, here and elsewhere, giving impulse in unbroken silence of a higher type of happiness of infinite character, we may be awakened to the idea of going further into the sphere of limitlessness.

531. WARNING: I-140

It is a matter of pity that I find all my warnings going unheeded; a few seem to be trying to develop that amount of capability in themselves. The whole atmosphere is surcharged with the strongest Divine force. Can liberation ever be so easy and cheap? It is definitely the time when everyone should give his entire attention to it, setting aside all other things and feelings. I do not thereby mean to induce you to give up your worldly living, discarding everything including your responsibilities and obligations, but only to give yourself upto your Master in a spirit of surrender, availing of the time as best you can.

532. WARP & WOOF: TC-48, 49

A happy disposition is a state which percolates its effect upon the lower layers and purifies them. This is a state which may aptly be taken as that next to the Divine. Fixing our thought on it, means taking into account that which is our final goal. In other words, we begin from the point beyond which remains but that alone. This is the warp and woof which has been interwoven by Nature itself. We may call it as a material aspect of Nature, though materiality be only for the name's sake, which reveals the nature of the Real being. The word materiality is used for it only because after all it comes into the human conception. Possibly men may misunderstand it as a veil of Maya but that would not be correct. This is in fact the state which pervades the entire sphere of Maya.

533. WEAKNESS: I-125,126 II-258

It is really surprising that some people consider themselves to be too weak for practice, while actually they are not so. An ordinary man has within him the same power and the same soul-force as a saint has. The only difference between them is that the sage has torn off the covering round his soul while the other is just like a silk worm in the cocoon. If one resolves firmly to throw off these coverings, no power on earth can stop him.

If you happen to trace out any weakness in yourself please think it to be mine and be bold and go on with your practice. The responsibility shall thus be shifted to me and you shall be relieved of its effect. This is quite easy to do, Do it and watch the results. Even God does not help weak persons. He alone is weak who lack self confidence.

Do not give way to weakness. Man possesses everything of Nature but he does not take it into account. A man must keep his eye fixed upon the object, and so it must be in respect of health which is quite essential for the success of the pursuit.

534.WEALTH: A-179,180

Revered Master said 'There are persons who crave for wealth but they cannot do anything unless they take me as their base'.

Freshness is there but richness is not there. They are rich when they have got wealth; they are poor when they have not got it. This is the real ambiguity because they do not understand the real relation between these two. Both come from one and the same mother, so the mother is more important than either of these two things.

535.WILL (Special): Inf.34-36 RD-42, 43, 90 I-125,126,147 II-156,157,200

Generally, people go hesitatingly towards God, thinking themselves to be too incapable and weak to achieve the real thing. A powerful will made at the very first step and maintained all through, shall never fail to achieve complete success. Half the distance is crossed if a man enters the field with a firm mind. Difficulties and dejections will melt away at a mere glance and the path of success will be made smooth. Indecisive attitude leads to half-hearted efforts and generally results in mere partial success or more often in failure. Our firm will enables us, automatically to draw in power from unknown sources, for the accomplishment of the task. A firm will be supplemented by an ever-increasing impatience or yearning to achieve the object will enhance the force of our effort and we shall thereby remain in constant touch with the same real thing, catching every hint conducive

to our spiritual wellbeing and progress. Strong will to achieve reality means that we are inwardly awakened to the thought of recognising self.

Will is the only instrument to help us on our onward march. Our free will extends so far as our limited sphere goes, and God's will extends as far as His unlimited sphere goes. We cannot profess our will to be the same as that of God until we shatter our limitations and bondages. This is our real pursuit, and we do it in order to secure merging with Reality. After losing his individuality, a man can become identical with Brahma. The relation between God's and man's will may be expressed in the way that when we look to the former (that is God's will) the greater thing begins to attract the smaller thing. We begin to dwell in a state of nonduality when we become one with Him, the Absolute, after shattering all our limitations. But we start from duality, and after marching on finally come to non-duality automatically.

One on the path of spirituality should necessarily be as light in mind and spirit as possible. He should be free from even the weight of the feeling of what he is after. This is in fact the real secret of a strong will. In such a case, whatever thought gets settled in shall have its action. Permanency in this state is an attainment of a higher order. Will is connected with the mental plane because you begin to act mentally, thinking of the goal in view, and this continues till the end. It goes on getting new life in every region. It acts quickly to the extent it is pure and becomes free from doubts. That is, its potency goes on increasing. Now, its actions are effective in any of the worldly spheres called Maha maya. Afterwards it is turned into the pure original form, a jewel indeed. Step in with a strong will and your success shall be sure.

What is required for spiritual growth of man is only an iron will. If one resolves firmly to throw off the coverings, no power on earth can stop him. When it is there, the goal is just in sight. If you have these two things there can be absolutely no chance of failure. A powerful will once made is enough for the sure attainment of the Real. Half the distance is crossed when a man enters the field with a firm will. Nothing can then stand in

his way. Be firm like a rock and success is sure to dawn by itself. Faith in the guide of course counts for much.

Another important feature of spirituality is the special will. Few may be aware of its full significance. When it is applied from a very high level of spiritual advancement its effect is sure beyond doubt. It works freely upto the point or knot which it hits on and if it is fixed beyond the seven rings of the Central Region it is quite unfailing and the effect thereof shall definitely come to light in due course. It can even stop the motion of the stars and planets or counteract their effect. This infallibility of will is in fact the real interpretation of the characteristic feature of Brahmagati - the state of Brahman - which has been represented in so many diverse ways in our scriptures. It is also but certain that such a personality never comes off and on and that he uses this special will only in matters of the spiritual nature and never elsewhere.

What is the 'special will'? It is that which admits of no doubt or misgiving. The negative phase being quite out of imagination, that alone which is to be remains in sight. Confidence grows so strong that nothing contrary can ever stand in the way.

Of course, there are some brave souls in whom it develops right from the beginning, but in that case it works only within its own sphere and not in higher ones. In all matters whether worldly or spiritual a man should make use of it and try to avoid harbouring thoughts of failure or disappointment. Though in fact it relates exclusively to spirituality yet it does not mean that this science should not be utilised for worldly purpose. For a spiritual man, the use of it is of course indispensable and he can utilise it whenever he likes.

Whenever I am on with my spiritual work, I never feel doubtful of success in the least. For that reason I had never to face disappointment in my entire spiritual career. An unflinching will was the secret of it. I want you all to develop that sort of unfailing will and that you can very easily do.

536. WINE DIVINE: A-182,183

Swamy Vairagnan and was acquainted with my Master, and he stated to his disciple that 'Shri Ram Chandra is representing His Master. When he left the mortal coil He transferred all His power to him and became absorbed in him in toto'. Swam y risked his disciple to inform me that the time was soon to come when I would represent my Master. I lie disciple came back again and informed me ill about it, Sometime later he again went to his Master. He then predicted that now the time had come and asked him to tell me. A week later my rendition began to open up, and I began to enjoy the real spirit of Reality.

Quiet am I, quiet is beloved.

Quiet the night and quiet the moon,

All is lost in a cup of wine Divine.

537. WISDOM: A-44, Inf.xi,xii, xiii,xiv

If anyone was to question him as to whether the sermon he preached was the one based on his personal experience or on experience of others which he had borrowed from books, he would only say 'whatever it might be it is after all the very wisdom'. Some people want even so far as to presume that mere acceptance of the transitory nature of the material world and the infinite character of the Divine is all that wisdom implies. Can the hunger of a man be ever appeased by preaching to him that bread can satisfy the hunger? Certainly not. But still these pseudo religious leader feel greatly exalted to think that they had preached a grand sermon and that they were real gyanis (knowers of true knowledge). This is exactly like a man who enacts the role of a king on the stage and goes about afterwards thinking himself to be a king in the real sense. Can he ever command the same honour and influence as a real king would? Let a person assume himself whatever he wills, but that will always be far from Reality and it will not be difficult to judge at sight the real worth and the level of approach of such vain preachers. They may, however, silence others by the logical display of their scholarly knowledge but still the

reality at the bottom seldom remains unrevealed. May God have mercy on those who are in the hands of such imposters who keep themselves confined only to book.

The real wisdom not being the concern of such person they pretend to preach and lead people on the path which they themselves have never traversed. Living is not for them to bother about, forbearance is a foreign word to them, toleration is against the code of their so-called saintly conduct. Acceptance of personal service from others is their birth-right while to serve others in the same way is below their exalted dignity. To them Divine knowledge is quite exclusive of all these most common rules of etiquette and good conduct. In their view wisdom is only an academic current meant for the fickle-minded masses, their only job being to divert it towards them.

This is all the greatness of their saintly personality. Now to awaken the various states of the real wisdom in the Abhyasi's mind is not their concern at all. To understand the mysteries of the granthis (knots) or to attain layavastha (merging) and to unfold and master the different states of enlightenment is all beyond their conception. Neither do they themselves know anything about it nor would they condescend to learn it from anyone and accept his guidance in the matter. This vanity and egotism have entirely ruined the spirit and thus the real merit is lost though the outward form still remains in tact. Everything assumed a crude state. The significance of yoga was lost and mere parrotlike recitations were taken to be all needed for the purpose. This began to be preached all round as the highest mark of perfection. Thus, they not only remained blind to Reality but also incapable of even imitating it in its outer ways through their external practices. On the contrary, adverse thoughts began to settle down in their minds and they began to teach the same to others. If they turned towards devotion (shakti) they began to display playful show of human qualities, and if they leaned towards knowledge (Gyan) their wantonness was revealed in its true colours. They squeezed out only that which their garment was drenched with. In short, the people inherited the very defects which existed in those teachers.

Suppose a man has got an immense fortune and he is proud of that. He commits no sin because it does not do harm to anybody. What happens as a result of it is that the wisdom of the man becomes blunt.

538. WISH: I-153,154,167 II-252

People expect God to accede to their wishes for greatest peace and comforts. If He does not, they begin to accuse Him of undeserved neglect towards them, and begin to ignore Him altogether. The result is they remain ever faced with discontentment and dejection, and peace of mind is out of question for them. But this very condition sometimes develops to form a base for the diversion of their thoughts towards God - in certain cases of course -and creates in their mind faith in God.

I wish people to bring me the glad news of having secured their approach into the 17th circle in my own life time. But all this is in the hands of God. No worship, no practice, can ever help in going beyond this. Only the will of a teacher who has secured his approach upto this can help in proceeding on this journey.

I have retired from service and now I am henceforth a servant of the Lord whose service is alone really paying and rewarding. I wish you all to keep up the relationship of love linked up with Him. You also wish for the same and it is quite good. If fortunately this wish ever slips down to join with the original source, then there would be the end of every wish. This relationship is to be developed further and the practices are all meant only for that end. When our wishes are directed towards this mortal world, they are ruinous. When their flow is directed towards the other world they are sure to enliven us. But I wish to convey to you the jewel necklace of my heart studded with the pearls of the tearful eyes. May it create a tempest in you whereby the waves of the river verily return to the sea someday.

539. WONDER: I-159,160

My view is that philosophy must start from 'wonder'. Under our system of sadhana, there comes a stage at which the feeling of wonder gets

created in the abhyasi. I had remained in that condition for a number of years. With the introduction of this stage spirituality takes an entirely new turn.

540. WORKSHOP: I-114

The world is a living image of God in which His power is working all through. The huge workshop of nature is fitted with all the necessary equipment needed for the work. The power is running from the centre to keep the machines in motion. The power is rolling on but without any awareness of its Intention, purpose or events, giving out finally the prescribed results in a routine way. It does not mind any intrusion, obstruction or accident that might happen to come in the way from any outside cause, or by the effect of defective working of any of its parts. For efficient working of the machinery it is therefore essential that all its parts are in order and that none of them is loose or defective. For this there are subordinate functionaries at work in the capacity of mistries, supervisors and controllers. Their duty is to look to the proper regulation and adjustment of the activities of the individual parts.

541. WORRY: A-105 I-38, 39, 42

Usually, worldly tangles are but for the most part to those undue importance to them. If a man a cause of worry, alone who attach turns his attention away from miseries and afflictions, their painful effect is considerably reduced. One must therefore make it his habit not to attach himself unduly to them. Then alone shall he be happy and contented under all circumstances.

None in the world is free from worries. The presence of afflictions is in fact a positive proof of the very existence of man. Worries are really the result of the unbalanced activity which had originally brought man into existence. This is the interplay of forces of Nature, causing expansion and contraction, by the effect of which layer after layer began to be formed. Now if one keeps his entire attention located on them thinking that thereby he may minimise their effect, it is almost impossible. Ages may be lost in the pursuit, not to speak of this one life; on the other hand, he

will go on fabricating greater intricacies by his own actions. That is really the misutilisation of the powers bestowed on us by Nature. If we keep ourselves concerned with the clearing off of the limitations set up by the expansion and concentration of forces, our purpose may be rightly served. It is therefore necessary for us to start from the level where nature's forces begin to promote consciousness in man. The reason why people are not able to undertake it is that they do not have definite aim or purpose in view. An archer can never hit at the mark unless he fixes his keen attention on the object to be hit.

Due to your kindness, I have no worldly worries. There is worry only for the other world. The more intense this worry, the stronger becomes the idea that I have not been able to provide for the other world. I prefer death to life, and await it anxiously.

542. WORSHIP: RD-92 SM-76 II-152, 3, 4 I-195,196

Gross type of worships of idols in the solid material shapes and rigid adherence to forms, symbols and rituals do not actuate real faith. It is pure and simple materialism which promotes prejudice, and not the true faith in the heart of those who pursue it. They believe blindly in what they are induced to, without applying their reason or judgement and are not in the least inclined even to consider any other course. They have, in fact, no faith in reality but only faith in forms and symbols which may rightly be termed as prejudice. It means that their vision has become limited and they do not want to rise high to seek Reality.

Learned teachers of religion generally induce people to worship gods and deities based on their bookish knowledge while a practical man who has experienced things for himself and has tasted the sprit of the book will never do so .He alone who has travelled on the path upto the final point can guide others successfully. It shall no doubt be very strange for one aiming at freedom from materiality to fall upon material forms and grosser concepts. Definitely the devas can never lead you upto sublimation which they themselves are lacking in. You have to end even your subtle existence, whereas by such means (as referred to in the

beginning) you are strengthening your material existence all the more, which in other words means spiritual death.

Worship of deities is too commonly prevalent among the Hindus. It is done with the object of material gain or safety of children. The female folk mostly adhere to it, because they give birth to, and bring up, children and hence their ties of affection grow stronger. Let them play their own part and we should attend to our own.

My only object, and the main pursuit of life, has ever been the devoted worship of my Master and this continues from the beginning to the end (i.e. till my present state). I took him into my heart as an object of worship and never took, nor do I take even now, anyone else into my view. May God keep us this feeling of mine forever. I did not take in any one but my Master, nor did I ever look to any other but him. It is a general rule, the primary duty of a true disciple and the only key to success. That is the only means which helps the removing of impurities from the heart and the overcoming of all obstructions on the path. It effects the unfoldment of the knots. It is in fact the real essence of all sadhanas. One who has tasted it once shall never part with it in life nor lean towards any other side. This is the unfailing process which our revered Master and all the sages of eminence had followed. As for myself the process went on within my heart by itself during all my routine of daily work and it permanently turned into my habit. It was in short, the very foundation of my life. It helped to get over all stages upto the present extent of my spiritual elevation. It is therefore, on the basis of my life's experience that, I strongly affirm that it is the only method which ensures unfailing results, and guarantees the fullest help and support of the Master. I wish you all to have a practical experience of its deep rooted effect. Those who want to adopt this method may ask for its details personally.

543. YAJNAS: Inf.40 II-256,257

The scared books often contain references to the effect that at times the different Gods received power through different yajnas to bring out the

desired results. But such methods are adopted only by those who abide in the sphere of duality.

Our Mahatmas and Sannyasis have burnt tins of ghee in Havan without caring for the economic condition of India. They would give offering in the fire continuously for two or three months throughout the twenty four hours. Whichever Mahatma wants to elevate himself begins by burning the wealth of India in the Haven. And those who do not do this entice the public into the mirage of kundalini. In spite of all this none of our Mahatmas could yet kindle the fire in the heart of a single person, but have burnt excessively that which could have been useful to their children, and which could have helped the correct formation of heart and brain. By giving Ahuti of the very prana, if Shri Ram Chandra Mission could kindle the fire even in one person, it would be better than a thousand yajnas

544. YOGI: R Y-64 I-138

We know that it is not royal robes alone that make a real king. Similarly it is not the form or the dress that makes a real saint or a yogi. External physical features are no sure indications of the heart within. A man of heart can be discovered only by one who is inspired with a feeling of true love.

There is a vast difference between theory and practice. If I be telling you the same subject all day and night, it will not be beneficial to you at all except that your mental taste may develop; and that too momentarily. Come with faith and confidence in the spiritual field and be prepared for the practice throwing off the self-conceited ideas. I do not want you to dwell in an imagination that if you repeatedly read the scriptures you will become the master of spirituality. By so doing you can become a philosopher or a learned man, but you cannot be a yogi without actual practice with love and devotion. It is very difficult to put a practical thing in words, just as you cannot describe the taste of wheat though you have eaten it many a time.

545.YONI: A-168

I am having the idea that I am undergoing the bliss of eighty four lakh yonis, this is why during the last two years not a single day has gone without some ailment and I have to suffer mental and physical pains. I undergo the bhog of karmas even in dreams. Somebody hits me with a spear and somebody causes pain etc.

546. ZERO: I-110

Behind this solid material universe there is another finer or more subtle universe which is the cause or the centre of this outer universe. Again for that finer circle there must be another centre, represented by a still finer circle and so on. Putting it the other way, there may thus be innumerable circles one after the other, round the unimaginable finest point, the centre within, each circle in turn serving as the centre of the next outer circle, till we come to the present solid form of existence. What we have to do now is to trace our steps from the present gross form of existence to the previous finer and still finer form upto the farthest possible limit of human approach. In our present stage of existence we are revolving round and round within the sphere of grossness. Our only hope lies in pushing our way right across towards the centre or the root-cause crossing the finer regions one after the other. That is the essence of spiritual science. The root cause of the entire universe from the finest to the grossest is the innermost centre, the base or zero. We may call it as God or Brahm.

For the sake of understanding we may call the goal or God as zero or centre or base. No prakriti and no universe can stand without the base. There must be a backing for the existence and that backing is God or Brahman, the Ultimate Reality. It is the Bhuma a substanceless substance and a forceless force.

Now if one person gets absorbed in God and another in His material manifestation, what will each one of them attain? The one, the Reality and the other the imitation. Can God be blamed for that? Certainly not. The Divine flow is the same in both the cases, but each of them partakes of it

in accordance with his capacity and merit. I feel myself one with all my associates, being attached to the same common Master, God, without the slightest idea of being high or low, great or small. As a matter of fact, one in the human form, though considered to be big or great in respect of humanity may be really the smallest. In fact his very smallness may itself constitute his greatness, though in his personal capacity he may be no more than a zero. The zero has its own importance, since when added to a number it raises its value ten times. This is what Devotion may finally bring us upto.

The mathematical sign for that which has no positive or negative value is 'zero' or 'Naught'. As we go on adding more and more of that which does not exist i.e. zero to the right side of that which exists viz. 'one' (it goes on swelling and multiplying itself. There is hardly a comprehensible limit to this expansion and the Upanishads have rightly characterised this expanded Infinite as bigger than the biggest (mahatomahiyam). Then start adding 'zero' to the left side or negative side of one; with the function of negativating will i.e. the decimal point. The addition of more and more 'naughts' will gradually bring the 'one' closer and closer to the 'zero'. Again there can be hardly any limit to this shrinkage of the 'self' and the Upanishads have rightly characterised it as smaller than the smallest (anoraniyan).

D3 is the last stage of superconsciousness where every stage is gone. Zero(nothingness). It is the superfinest state of super consciousness. The highest point of approach or the final goal of life is a state of complete Negation, nothingness or zero.

We can enter the state of nothingness or zero only when we make ourselves as such. We get power from the First Mind to reach the state of zero. This is the state which even angels Crave for.

Ohm Shantih, santih, santih

